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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, APRIL 5, 1845. VOL. XXIV.—NO. 14.

For the Register.

THE APOCALYPTIC VIEW OF THE MESSIAH'S SECOND ADVENT.

That the design of the author of the Apocalypse was to describe *the manner*—to portray the signs and the phenomena—of the expected coming of the Lord, is a point too obvious to need any elaborate confirmation. We have, in another place, expressed the opinion that this book was written in the second century. The grounds on which this opinion rests, though already partially given, may be here, and again, briefly stated.

1. Ignatius, Bishop of Smyrna, about A. D., 110, wrote seven Epistles to the seven Churches of Asia—one Epistle to each Church—the same Churches addressed in the Book of the Revelation. Yet this Book is not acknowledged nor recognized in them; an omission scarcely possible, provided the Book had then appeared.

2. A multitude of martyrdoms had manifestly taken place before the composition of the Apocalypse. 'And when he had opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God and for the testimony which they held,' etc., chap. vi. 9-12. And again, in chap. xx. 4. 'And I saw thrones and they sat upon them—the souls of them which had been beheaded for the witness of Jesus and for the word of God,—who had not worshipped the beast, nor his image, nor received the mark of the beast, &c.' It is manifest that the names of Christian martyrs were now multiplied. Such, however, was not the fact, during the lives of the Apostles. Stephen had been stoned, and James, the brother of John, had been slain with the sword. These are the only martyrs specified in the Book of the Acts of the Apostles. Christians, at times, had been grievously molested; had been set upon, mobbed, chased, scattered, imprisoned. But they 'had not yet resisted unto blood.' Heb. xii. 4. Though called to 'endure a great fight of afflictions.'

3. The heresy of the Gnostics is scarcely recognized in the Epistles of the New Testament, but it makes a much more prominent figure in the Apocalypse.

4. In this Book *the time* of the Advent is, for a season, postponed. It is not *instantly* to be expected, as it had been in the days of the Apostles. Many great events were to transpire previously to the descent of the Lord from heaven. The program and symbols of them filled a whole Book, containing seven envelopes, fastened with seven seals. The seals being successively opened, the contents of the Book were developed. The seventh seal contained the voices of seven mystical trumpets; and the seventh trumpet contained the seven vials of God's indignation. All these foreshadowed occurrences could not come to pass *at once*; not in a single day, or month, or year, or scarcely in a century. It was on second thought that the Apostle Paul became convinced that the day of the Lord was not *immediately* near; that there were prophecies yet to be fulfilled; that the persecution and tyranny of Daniel's fourth beast, under the aspect of his '*little horn*,' were yet future. The question, in the mind of the writer of the Apocalypse, was this, 'In *what manner* will the Lord come?' And the answer upon which his mind fixed was, *The Lord's future and final advent will resemble his past advents to the world.* How did the Lord come in the days of Noah? How did he come in the days of Lot? How, when he delivered Israel from the house of bondage in Egypt? And how, when he visited the nations of Ephraim and Judah for their iniquities? His future coming will be like the past, only more *striking*, more magnificent. God did once come in the waters of a flood; once, in a tempest of fire and brimstone; once, in the infliction of ten direful plagues on the land of Egypt. He has contended against a wicked world by fire, sword, famine, pestilence, earthquake, locusts, and the wild beasts and serpents of the wilderness. And these, doubtless, will be the instruments and the agents of his future operations. Hence, we find that the imagery, the types and metaphors, of the Apocalypse are borrowed from the Old Testament. As *there*, so likewise *here*, we find a flood of waters; storms of hail and of fire mingled with blood; the shaking of the earth and the falling of the stars from heaven; the conversion of great waters into blood; the overthrow of the mountains and the sinking of the islands of the sea; the infliction of rankerous sores upon men and beasts; the corruption of human abodes with frogs, locusts, plague and dearth.

As to times and dates, there is nothing definite in this Book. Numerical terms are given in round numbers, or in the even parts of such numbers; in sevens, or half of seven; in twelve, or the duplicate, and the square of twelve; in tens, or the multiplication of tens; as indefinite, as the terms *much* and *little*; *few* and *many*. The whole period of the Book manifestly reaches from the time of its composition to the consummation of the world. But how long this period should extend is not declared. The writer, himself, evidently did not know. It might be one or two hundred years; or it might be one or two thousand years; or it might be ten or a thousand years. The period would be long enough to include *the events*. And this is the amount of what can be known from 'the prophecy of this Book.'

The inspiration of the revelator—as he is called—is chiefly from *the past*. His models are taken from the Old Testament. But, passing through his own ardent and prolific mind, the images acquire fresh modifications and more brilliant color.

We have not here the space and time to enter on the analysis and exposition of 'the Revelations.' We only propose two questions; 1. Does the revelator forestall the conversion of the Roman empire, as such, to Christianity? 2. Did he foresee and predict that the *nominal* Church of Christ would become the persecutor of the *true* Christian Church? Both these questions we must answer in the negative. The Apocalyptic beast is undoubtedly the same as the fourth symbolical beast in the Book of Daniel. And this beast, beyond all question, is the type of *political Rome*; the fourth universal empire. It was this power which would 'wear out the saints of the Most High, and upon his mouth in blasphemy against the Most High, and sit in the temple of God showing himself to be as God, thinking to change times and seasons and laws.' It was St. Paul's man of sin, which *let*—hindered—the establishment of the holy and glorious kingdom of the God of heaven. The Apostle would not say publicly that this hindrance was the Roman empire. This would have been accounted treason and exposed him to capital punishment. But he had said it in private and confidentially; 2 Thes. 2 5. This man of sin; this mystery of iniquity; this hinderer of the kingdom of Christ, would be taken out of the way. God would destroy him; 'destroy him with the breath of his mouth and consume him with the brightness of his coming.' This was political Rome; the antitype of the little horn—the last form of the beast—which should speak great words against the Most High, and wear out the saints, who should be given into his hand for 'a time, and times, and the dividing of time.' The conversion of this power to Christianity is not intimated either in the Epistles of the New Testament or in the Revelation. All the persecutions were to come either from Paganism or Judaism. The contrary of this is not apparent. The beast was a pagan power. The dragon—so far as distinct from satan and from Rome—was Judaism in the person of Herod who 'sought the young child's life, to destroy him?'

Protestants have interpreted '*the man of sin*' in the apostolic epistle, and *the beast* in the Apocalypse, as being the types of *the Romish Church*. But this we conceive to be an untenable position. The beast certainly was *originally* pagan. And by no declaration, notice, hint or implication is it signified that he would be, or had been, converted. He must, therefore, be regarded—so far as the mind of the prophet is concerned—as being *Pagan* from beginning to end.

The Church of Rome, notwithstanding all her corruptions and ungodliness, can with no truth or propriety, be denominated *anti-Christ*. She is not, nor has ever been *anti*-Christian; but is now and ever has been *pro*-Christian. She devoutly honors and adores the name of Jesus; acknowledging him to be the Lord both of the dead and the living. She retains the fundamental doctrine of his Gospel; *that of repentance toward God, faith in our Lord Jesus Christ* as the only 'name given under heaven by which we can be saved.' 'Every spirit that confesseth that Jesus Christ came from heaven is of God.' And what Church was it by whose arduous and perilous labors the fierce and barbarous conquerors of the Roman empire were taught and persuaded to renounce the worship of Woden and Thor—gods of war and blood—and to be baptized as disciples of the Prince of Peace? What Church sent forth those apostolical and devoted missionaries; St. Austin, St. Patrick, St. Boniface, St. Columba, St. Winnefred, and a whole 'sacramental host' of others, their associates, predecessors and successors, by whose holy instructions and lives were converted to the Christian faith from their Druidical superstitions, the Anglo-Saxons, the Irish, the Franks, the Germans, the Teutonic and the Scandanavian tribes; those very nations which now constitute the bone and the muscle of all Christendom and of all civilization? Was it the Church of anti-Christ? Can satan cast out satan? And in what Church were found the 'Reformers before the Reformation?' Wickliff in England, John Huss and Jerome in Bohemia, Savonavola in Florence, Goch, the Wessels, Rhynesbrock in Germany? And has Protestantism monopolized all good men since the era of Luther and Calvin? Were not Fenelon, Paschal and Massillon children of the Church of Rome? And what greater philanthropist has the modern world than Father Matthew? But the Church of Rome holds egregious errors. And so do the Protestant Churches. She has persecuted true Christians. And so have Protestants. She has changed one of the ordinances of Christ by changing the Lord's Supper into the sacrifice of the Mass. And have not the Puritan Protestants changed the seventh day-Sabbath—the only Sabbath which God ever appointed—into the first day-Sabbath, without any authority from the New Testament? And the Church of Rome *worships* the virgin Mary. And do not Protestants call the virgin Mary, *the Mother of God?* 'Therefore, thou art inexcusable, O man, whosoever thou art who judgest another, for, in doing it, thou condemnest thyself for thou doest the same thing.'

But is not the lewd woman, gorgeously arrayed, sitting on the seven headed beast, the Church of Rome? No: She is *the city* of Rome. There is the same difference between the woman and the beast, which there is between the *city* and the *empire*. It was the latter that supported and pampered the former. The woman's name—mystical—was Babylon. Babylon was a city. The Apocalyptic description of this city is copied, with amplifications, from Ezekiel's description of Tyrus. The characteristics in both cases are equally *Pagan*. There is no *mark* or pretence of Christianity in either. It was, obviously, the expectation of the primitive Christians that the fall of political Rome would immediately precede the advent of the kingdom of heaven.

The two sources from which persecution comes upon Christians—as exhibited in the Apocalypse—are the dragon and the beast. The dragon appears first, then the beast to whom the dragon gives his place, his throne, his great authority. It was Judaism which first persecuted the disciples of Jesus. Afterward they suffered much more grievously from Paganism. The woman fled away into the wilderness and was there for the space of a thousand two hundred and sixty days—equivalent to the time, and times and the half time, of Daniel's terrible beast. During this period the witnesses prophecy in sackcloth. Many of them are called upon to act the part of confessors and martyrs. There is 'war in heaven:' Michael marshals the good angels, and Satan the wicked. The former gains a victory, but it is not decisive and terminative. When one adversary is put down another rises up. So, as yet, it ever has been. When the Church had gained a release from Jewish persecution she had to encounter the wrath of Paganism. This potent enemy was at length overcome. The lion became the lamb. The halcyon days were thought now to be at hand. But before they arrived, the barbarians in the north, precipitated themselves like a flood-shower on the great western empire, razed from its very foundations and planted themselves on its soil. It now became the mission of the Church to convert these wild, bold, warlike nations. It was a great, an incomparable work. But she made the requisite appliances. She sent forth her missionaries. She established monasteries, and thus the face of semi-barbarous Europe became all over *dotted* with religious houses, having schools attached to them, that were the foci of light, and the radiating nuclei whence this light was shed forth on the surrounding darkness. The great adversary of the Church at the present time, is *division*. This is the paramount obstacle to her advancement, to her comfort, to her beauty and glory. The Church must affectionately *acknowledge* all her children, rejecting none for ceremony or opinion's sake, and she will then become healthy and strong, beautiful and glorious; 'fair as the sun, clear as the moon, and terrible as an army with banners.'

And *how* is the Church to divest herself of this incumbrance and plague-spot which comes of division? Is it to be done by insisting upon uniformity of opinion? No: It is this which aggravates and, in a manner, *creates* the evil itself. All Christians have 'one faith, one Lord, one baptism.' It is the *Christian* faith, the *Christian* Lord, the *Christian* baptism. And this is all which should be insisted on. The particular *interpretation* of this faith, Lord and baptism, is to be mutually conceded to one another. On this platform the Christian Church may obtain union, and exonerate herself from harmful division. Let them appreciate and love each on account of their *Christian belief;* and on this account forbear each other in all their apparent errors. Such an appreciation and love would not be indifference to truth but a paramount affection for Christ and his gospel. The world might, then, again have occasion to say; 'Behold these men; these Christians; how they love another!' The Romanist should not wait for the Greeks and Protestants *to come* to him, but rise himself and *go* to them. And the same of every Christian denomination. Let no communion encircle itself with a circumvallation-wall of non-fellowship. It is this thing which makes difference of views to be an evil. If I love my brother for being a Christian, I shall not exclude him from my communion because he is not of my own sect; because he is a Calvinist and I an Arminian; because he is an Unitarian and I a Trinitarian; because he is a Pedo-baptist, and I an Ana-baptist. 'Love covereth a multitude of sins.' And then are men Christians *in conduct* when they love one another.

S. F.

THEOLOGICAL MISCELLANY.

HOLLIS PROFESSORSHIP AT CAMBRIDGE.

In a notice of Mr. James Peirce, of Exeter, some weeks since, we stated our intention to present to our readers an account of the proceedings of the dissenting ministers, at a meeting in London, at Salters' Hall, in 1719. Our object, in bringing forward the subject, as was then mentioned, is to show how completely it overthrows the claim to the possession of Harvard College, which the orthodox are now making.

Mr. Peirce, it will be remembered, had broached Unitarian sentiments, and there were many in that part of the country, who were understood to favor his views. The spirit of bigotry and intolerance was raised to a perfect flame of panic fear, and violent horror against the great heresy, as it was called. All the usual methods were adopted to crush it, and, among others, an attempt was made to procure the passage of a test by a national convention of dissenting ministers in London.

Whiston, in his Memoirs, says that this was 'the most remarkable Synod or Assembly' of dissenting ministers that had been held for many years. It was called, as he states, for the purpose of attending to and regulating the difficulties at Exeter, arising out of Mr. Peirce's Unitarianism. The question was, shall he be compelled to make an orthodox subscription, or to resign? In other words, does Unitarianism disqualify a minister of the Gospel, and authorize exclusion from fellowship. The result of the debate was a vote, by yeas and nays, against the imposition of any creed or test of human construction, of any other rule of faith than the Bible. The division was close, but the majority was resolute. 73 declared in favor of the Bible, and of each one's liberty to interpret it for himself. 69 were in favor of a test that would exclude Unitarians. Sir Joseph Jekyl, the Master of the Rolls, who had watched the discussion with the liveliest interest, and was delighted at the result, exclaimed, 'the Bible has carried it by four.'

Whiston says, 'This I look upon as the first example of a body of Christians' public declaration for Christian liberty, in matters of religion.' The same author states that 'the general Baptists had also a very great meeting in London about 1730, where the numbers were about 120, who also came *in a manner universally* into the same determination, of not making any human explications necessary to Christian communion.'

We give the names of the ministers who refused to join in an intolerant proceeding against Unitarianism, as it is no more than just for us to bear them all in perpetual remembrance.—Besides these, others, who, from absence, or other causes, did not vote, concurred in the same great principle of the right of private interpretation of the Scriptures.

Josh. Oldfield, D. D. Moderator, p. t.	
John Sheffield,	John Hughes,
John Billingsley,	Thomas Sleigh,
William Harris,	John Savage,
Simon Brown,	Samuel Wright,
John Evans,	Benjamin Grosvenor,
John Ratcliff,	Gibriel Barber,
Samuel Rosewell,	Nathaniel Lardner,
Joseph Jenkins,	William Jacomb,
Moses Lowman,	Samuel Savage,
Joseph Burroughs,	Samuel Highmore,
John Ingram,	Robert Lamb,
Thomas Leavefly,	Amos Harrison,
George Smyth,	John Bradley,
Lewis Douglas,	Samuel Clarke,
Jeremiah Hunt,	Daniel Burgess,
Samuel Baker,	John Cornish,
Thomas Petkin,	Thomas Newman,
John Gale, D. P.	Quintos Naylor,
Isaac Kimber,	John Sherman,
Clerk Oldsworth,	Richard Parkes,
Richard Rigby, M. D.	Samuel Oldfield,
Thomas Kirby,	John Cambden,
Edward Bearne,	Nathaniel Foxvell,
Samuel Chandler,	John Conder,
William Sheffield,	Thomas Simmons,
Nathaniel Hodges,	David Jennings,
Robert Billio,	John Eaton,
Thomas Slater,	Obadiah Hughes,
James Read,	Arthur Shalet,
Henry Read,	Richard Taddeman,
William Hocker, Jr.	E. Roscoe,
Richard Biscoe,	James Richardson,
Joseph Bennet,	Matthew Randal,
Benj. Avery, LL. D.	William Bush,
Joseph Baker,	Christopher Taylor,
Ben. Andrews Atkinson.	Thomas Cotton.

The names of the minority may be seen in London Monthly Repository, vol. 14, p. 17.

Bishop Hoadly, remarking upon this meeting, and upon its final vote, says, in confirmation of the declaration of Whiston, 'that it was the first convocation or assembly of divines, since the time of the Apostles, that had carried a question for liberty.'

Mr. Hollis took a deep interest in the proceedings of the convention at Salter's Hall, and exercised an important influence upon its result. In a letter to Dr. Colman, of Boston, two years afterward, he thus expresses himself: 'Had there not been a majority against subscribing the roll at Salter's Hall, such a test would have run through all the churches in England by this time, which would have endangered many schisms, and silenced many useful preachers; and I rejoice their plot did not succeed.'

That this continued to be Mr. Hollis's opinion, is further evident from the fact mentioned by Whiston that the Baptist denomination, to which he belonged, and in which he exercised great influence, in 1730, 'in a manner universally,' at a great meeting in London, declared their adherence to the principle of liberality and toleration, which triumphed at Salter's Hall in 1719.

Mr. Hollis founded his Professorship of Divinity in Cambridge, in 1721. The articles were drawn up, at his request, by a commission of seven ministers, whose names are as follows.

Daniel Neal,
Wm. Harris,
Jeremiah Hunt,
Joshua Oldfield, D. D.,
Moses Lowman,
Edward Wallin,
Arthur Shallett.

Now, let it be observed, that four of these seven, *Harris*, *Hunt*, *Lowman* and *Shallett*, had voted, just before they were commissioned by Mr. Hollis to frame the articles of his endowment, against excluding Unitarians by the application of a test; against, in fact, precisely such a principle of action as the Orthodox are developing in their present proceedings, in reference to Harvard College. If Mr. Hollis had designed to shut the door of the professorship against Unitarians, it was strange that he committed the framing of its articles to men, a majority of whom had so recently declared, by their vote, given at the close of a strenuous controversy on that very point, that the door of the pulpit ought not to be closed against them! Besides these four, *Dr. Oldfield* was the moderator of the meeting which decided for the toleration of Unitarians, and continued to preside at all meetings of the liberal party, after the minority had seceded. So that, of the men who acted at the meeting at Salter's Hall, *four* of the *seven* selected to express Mr. Hollis's views, had acted with the liberal party. *Edward Wallin* was the only one of the seven who voted for a test. He was a Baptist, and selected, probably, from that circumstance, Mr. Hollis himself being a Baptist. But his vote cannot be considered as of any considerable weight, inasmuch as, in all likelihood, he soon saw cause to change his views, the whole Baptist denomination having, a few years afterwards, (he it is to be presumed, among the number,) 'in a measure, universally' declared against a test of orthodoxy. The other member of the commission, *Daniel Neal*, the author of the History of the Puritans, was not at the meeting, but he is well known to have been a thorough advocate of civil and religious liberty, and was so far from favoring a test, that he would not acquiesce in a distinctive party name among Christians. Dr. William Harris was the intimate friend of Lardner, who preached a funeral sermon on his death. Dr. Grosvenor, who also preached on the same occasion, says of Harris: 'To me he seemed to be of no party. Men might call him by what name they pleased; he was fond of no denomination but that of Christian.' *Dr. Oldfield* is also declared by his contemporaries to have been a truly liberal Christian, acknowledging no other name. *Moses Lowman*, one of the greatest Hebrew and Rabbinical scholars that ever lived, was a *Unitarian*, and the first to develope views of the office of Christ, as the word of God, which prevail quite extensively among Unitarians in this country, and are getting into repute with many learned men, not ranked under that name. *Dr. Jeremiah Hunt* was anti-Calvinistic, and anti-Trinitarian. He held to the supremacy of the Father, as decidedly and as distinctly as we do. And what is the most decisive proof of Hollis's own liberal views, he himself, although a Baptist, attended upon Dr. Hunt's ministry, and was one of the deacons of his church!

Can any thing be more preposterous than an attempt to wrest Harvard College out of the hands of the Unitarians, on the ground that Thomas Hollis was a Baptist and orthodox, when Thomas Hollis participated in the settlement, and sat, at the time, under the preaching of a man, who, in one of his published sermons, declares that the Father alone is the supreme and ultimate object of worship. 'For,' says Dr. Harris, '*we worship the Father, by the Son, and through the Spirit*, and, when there is, in Scripture, any instance of worship paid to the Son, it is paid to him, as the lamb of God, as the son of the Father, and *so ultimately paid to God*.'

Hollis was the parishioner of *Jeremiah Hunt*. He called upon him and six others, five of whom were the friends of Nathaniel Lardner, and the defenders of James Peirce, to frame the articles of a professorship of Divinity for Harvard College, and his name is now employed to sustain an intolerant and most bigoted procedure, and to countenance an attempt to exclude and excommunicate Unitarians. And this is done by the Calvinistic orthodox Congregationalists, with whom Hollis never had any connection or sympathies whatever. If the Baptists saw fit to enter into this war against a liberal administration of the College, they might do it with a better countenance. But they are too just to themselves, to the memory of Hollis, and to the character of their own denomination, as one of the main bulwarks of civil and religious liberty, to participate in a movement so uncalled for, so unprovoked, so unreasonable, and which but poorly succeeds, by vociferous outcries about sectarianism, to conceal its own sectarian design.

DEFINITIONS. BY JOHN JEBB.

The atheist, is a man who denies the existence, or the providence of God and consequently is, for the most part, a profligate, both in principle and practice.

The deist, is a person who admits the existence, and providence of God, but denies that he ever reveals himself to mankind, except by the voice of natural reason. He acknowledges him to be the creator of the world, the common father of his creatures; but, considers the religion of Moses, the religion of Mahomet, the religion of Jesus, as alike founded in falsehood and imposture.

Though myself a believer in Christ, upon conviction, yet, I believe that deism and sound morality are not incompatible. It is thought, that there are fewer deists in England, than in any other Christian country, and that there would be fewer still, were the national religion thoroughly reformed, i. e. brought back to the simplicity of the Gospel, as it was professed in the apostolic times.

The Jew, is a person who professes to believe, that the Almighty formed the offspring of Abraham into a distinct people; that he gave them laws and ordinances by the hand of his servant Moses; that he supported them, while obedient in temporal splendor and prosperity, and promised them superior blessings under the reign of the great Messiah, whom they still continue to expect.

It is thought, that many Jews would be converted to Christianity, were we not to insist so much upon the heathen notion of a plurality of Gods.

The mahometan, is a person, who, believing that the Creator of all things spoke to man by the mouth of Mahomet, conforms his faith and manners in obedience to the Koran.

The Christian is a person who believes that Jesus of Nazareth was the Messiah promised of God; and considers the doctrines, which he was divinely ommissioned to teach, as the rule of life, and the sole foundation of his future hopes and fears. He endeavors in every part of his demeanor, to imitate the spotless example of his master. He loves his maker, and loves also man, whom he is taught to consider as created in his maker's likeness.

The Papist is a person who looks for the doctrines of Christianity, not solely in the Scriptures, but also in the writings of the fathers, in the decisions of councils, in the traditions of the Church. In matters of doubt and difficulty, he refers himself to the Bishop of Rome; and, to complete his character, he cordially damns all those who venture to dissent from him.

The Protestant, is a Christian, who looks for his religion in the Scriptures only, using his own judgment, in the interpretation of them, i. e. he disclaims all human authority in controversies of faith; but his chief characteristic is a mild, forbearing, tolerating spirit, which rises into zeal, when the sacred rights of humanity are invaded under pretence of Orthodoxy; when he opposes the imposition of penal statutes in matters of religion; and when he moves for their repeal.

Dissenters, are Protestants, differenced from each other, by different modes of worship, and forms of discipline; but generally concurring in asserting the supremacy of their lord and master, Christ, in religious concerns, in opposition to the claims of fallible men.

It is to Dissenters that we are indebted for the best interpretations of the Scriptures, and the ablest defences of our faith.

The Church-of-England-man, is a Sectarist, partly Papist, partly Protestant. He is a Protestant, because he asserts the sufficiency of the Scriptures. He is a Papist, because he in the same breath, requires assent to certain additions to those Scriptures. He is a Protestant, because he has separated from the Church of Rome, upon the plea of the right of private judgment. He is a Papist, because he refuses the same liberty of separation to his brethren. He is a Protestant, because he maintains the unrighteousness of persecution, when he is himself the sufferer. He is a Papist, because, when opportunity offers, he has always shown himself a persecutor in his turn. The Church-of-England-clergyman also is a Papist, because in his liturgy is found the Athanasian creed. He is a Protestant, because, though enjoined by temporal and spiritual authority to recite it monthly, he hardly ever reads it. He is a Papist, because he subscribes the thirty-nine articles; and he is a Protestant, because he does not believe them.

PROTESTANISM IN FRANCE.

A late number of the London Patriot says: According to statistics published by the *Moniteur*, the two reformed churches of France possessed, in 1815, 464 pastors; in 1843, 677; and in 1845, upwards of 700. The budget of the Protestant church amounted, under the empire, to 306,000f; under the restoration, to 676,000f; and, in 1845, to 1,219,000f. The number of temples had likewise increased; but there are still 111 localities without any places of worship. There is, in France, a Protestant population of about four millions.

DUTY OF THE PEOPLE TO SUSTAIN THE MINISTRY.

Foremost of all, I would press upon you, with what earnestness I may, the duty of each individual now and always according to his ability, to devote himself to the cheerful and hearty support of the ministry among you. This duty I urge, because the times seem to demand it. Let us reflect. How stands the case? In one respect there is a grand peculiarity among us in this community. We have undertaken to do what has never been attempted before. Elsewhere, in all other portions of Christendom, so vital has religion been deemed, not only to the soul's welfare, but to public security, that its interests have been provided for by law. It has been made a part of the State, and vast treasures have been accumulated, and vast establishments been formed for its support; and no event that does not shake society to its centre, can take from the ministry its resources, and leave the temple and altar to decay. But, here, religion maintains no such alliance with the State. Its very existence, in any rational form, depends upon the individual will and conscience. In their wisdom our people have said that they would charge themselves with the responsibility of its support, that they would see to it that its institutions be sustained, its light be shed into every man's dwelling, and its heavenly influence on every heart. It was a great and heavy responsibility; and could they realize with what interest the experiment is regarded by the wise and good of other lands; could they know how many eyes are at this moment turned upon them, how many anxious inquiries are made by men borne down by the wearisome, crushing weight of religious establishments—will this people be true to themselves and adequately sustain these venerable institutions?—they would feel it to be so. Alas, for that community which, indifferent to their vast importance, suffers its vigilance for a moment to sleep. He must be blind who cannot see that the best interests and hopes of society, the peace and good order of families, the present comfort and highest welfare of individuals, are involved in their maintenance. Would you dare to live in a community where you should see the great marts of business opened and the temple of mammon thronged, and the halls of pleasure and science even embellished, while the temple of God should stand neglected, the winter wind sighing through the broken panes, and the long grass in summer growing about its doors! Would you dare to live among a people who enjoy every means of luxury, who are prospered in their worldly store and unstinted in their means of indulgence, but among whom stands no pulpit, no learned and pious ministry to interpret the oracles of truth, and the law of duty, and to proclaim that the eye of God is upon all, that the weak have a protector, the injured an avenger, and every man a guardian and judge on high? And yet, how inadequately do we realize the trust that is committed to us. How widely do the institutions of religion languish among us for the want of efficient support. For what slight causes do men withdraw their sympathy and aid, and leave the dust undisturbed to cover the altar, and silence unbroken to occupy the temple of religion. Avarice is alarmed by the phantom of a heavy tax; ambition is thwarted in some favorite plan; pride is offended by some imagined neglect; an obnoxious paragraph in the pulpit, or an unfortunate expression in the parlor, creates disaffection, and in the spirit of resentment the hand, that had better be severed from the body than offend, *signs off*, and leaves the Gospel to languish. And hence it has come to pass that there are many among us, who live in the midst of Christian privileges, but who have no visible connexion with religious institutions, who never put forth a finger to uphold the sanctuary, and bear along the ark of the Lord. Why, are our people bereft of their reason? Are they tired of the blessings which were never so showered upon any people before? Are they void of the natural affections which should lead them to provide for the safety and well being of their children? Would they see them drinking of the intoxicating cup of prosperity—plunging into the maddening strife of business,—encountering the fearful, heart-rending trials of life, and secure for them no religious influences, no refuge and sanctuary of peace? Yet the man, who stands aloof from bearing his share in the support of public religious institutions, does, in effect proclaim this. He does the act, which, if universally done, would arrest the voice of public teaching, close every church in the land, and leave the whole community to grow up in deadly indifference and virtual heathenism. Is he prepared for this?—for a catastrophe as fatal as if the beams of yonder sun were quenched, and the chill, and damps, and darkness of uninterrupted night were upon us?—for an event that would take away the chief charm of life and cause to gather a tenfold horror around the bed of death? Let him not console himself by saying that no such event is to be apprehended, that religion will not go down, but will be sustained though he, an individual, should withdraw his support. I trust in God it will—that there are those who appreciate it too truly, and love it too well, to count the cost of its maintenance. But where is his manhood, his decent self-respect, who is willing to repose in such a peace? who enjoys the protection of religious institutions, whose dwelling, whose person, whose deepest and most enduring interests they render as safe as if legions of angels were encamped round about him, and yet who withdraws his countenance, and withholds the pittance required, on his part to sustain them? How can he stand up among men, and not feel the blush of shame mantling his cheek? [Mr. Hill's Address to the People at Marlborough.

FRENCH UNIVERSITY STATISTICS.

The *Moniteur* publishes the returns forwarded to the Minister of Public Instruction by the rectors of the University, from which it appears that the Royal Colleges throughout France, contained this year 21,800 pupils, or 1,123 more than last year, and the district Colleges 35,388, showing an increase over 1843 of 2,391. The whole number of pupils in the Royal and district Colleges is consequently 57,278, or 3,414, more than in 1843. This last year, likewise, exhibited an augmentation of 1,984 pupils, so that in the course of two years, the number of pupils following the lectures in these colleges increased by upwards of 5,000, in spite of the war waged by the clergy against the University.

DIFFERENT KINDS OF RELIGION.

Rev. Mr. Barnes, in his sermon before the missionary meeting, at Worcester, Mass, enumerated the following kinds of religion as prevalent at the present time:—

1. There is the religion of sentiment, that finds its enjoyment in the contemplation of the beautiful and grand, either on the page of nature or revelation; delighting in the starry heavens and the verdant fields, and in the story of redemption, where the love of God is revealed. In these displays of Deity there is no attribute on which it does not love to dwell.—This is the religion of poetry and philosophy.

2. The religion of forms, that began in the early ages of the Church to introduce the rites and ceremonies of heathenism into the Christian Church, and despite of the Reformation, that for a season checked its tendency, there is a constant inclination to relapse into it again.

3. The religion of feeling, that estimates the value of religion by the amount of excitement it produces; it makes happiness the gauge of piety, and the felicity of shedding tears the evidence of repentance, and joy the proof of conversion.

4. The religion of Principle has some things in common with all these kinds of religion, but differs from them all. It embraces an intellectual adoption of right as a rule of action, and a steadfast adherence to it. It finds its authority not in whims or custom, or even in the laws of men, but in the will of God, and does what is right and true, come what may. It makes the greatest sacrifice, and performs the most heroic deeds, not to be emblazoned among men, or canonized when dead, but because it is right and God wills it.

DEATH OF THE OLDEST PREACHER IN SCOTLAND.

Foreign papers record the death of the Rev. Thomas Jolly, minister of Dunnet, in the county of Caithness. He died in the Manse there, on Monday, the 2d ult., at the patriarchal age of 91. Mr. Jolly was the oldest preacher in Scotland, having been upward of 65 years at Dunnet. He retained his faculties to the last, and preached regularly till within a few weeks of his death, with all the vigor of his early years. When the disruption in the Church of Scotland took place the venerable minister addressed a letter to Dr. Chalmers on the subject, which was acknowledged to be one of the ablest of the vast mass of letters which that movement called forth.

THE MOVEMENT IN THE CATHOLIC CHURCH IN GERMANY.

The commotion produced in the Catholic Church in Germany by the remonstrance of John Ronge, the Catholic priest, and others, against the scandalous pilgrimage to the 'Holy vestment at Treives,' still continues. In the hope of silencing Ronge, he has been excommunicated by his ecclesiastical superiors; but the only effect of this has been to induce him and others, who agreed with him in considering the procession to Treives as a scandal against religion, to break off all connection with the Church of Rome, and to form themselves into a separate community, opposed to that church on all the points on which Protestants are opposed to it. In Prussia and Northern and central Germany the opinions of Ronge are supported and opposed with equal violence. At the University of Jena the students have shown their sympathy with this new reformer, by what the papers call 'the English' practice of burning Bishop Arnoldi, his opponent in effigy, and in revenge, the adherents of the Bishop have burnt Ronge in effigy at Neideilahnstein, in the grand duchy of Nassau, a little way from Coblentz. Sunday was the day chosen for the latter *auto da fe*, and to make it the more striking, one of the pockets was stuffed with copies of his official paper, the Silesian Fatherland's Gazette, and the other with the Journal of Frankfort, which supports his principles. Ronge's partizans maintain that this burning was a got up affair, and that the Jesuits of Coblentz had much more to do with it than the burgesses of Neideilahnstein. However this may be, neither Ronge nor his partizans are at all discouraged by this burning by deputy, as will be seen from the following account of their formal separation from the Church of Rome, which we copy from the Gazette of Silesia. The article is headed 'The General Christian Community at Breslau,' and is as follows:—

'At the yesterday's meeting of the General Christian Community at Breslau, John Ronge addressed the assembly in an energetic speech on the hindrances to the establishment of a Universal Christian Community, and on the spirit in which alone they could be overcome. He spake also of the duty and necessity of establishing freedom of conscience, in accordance with the original spirit of Christianity and the spirit of the age. After this address, the following leading principles and declaration of faith of the Universal Christian Church were again discussed, and in the end agreed on.

Article 1st. We declare ourselves free from the authority of the Bishop of Rome and of all his followers.

Article 2d. We maintain the right to complete freedom of conscience, and renounce all constraint, deception and hypocrisy.

Article 3d. We declare the foundation and pillar of the Christian faith to be the Holy Scriptures.

Article 4th. We declare that the searching and reading of the Scriptures ought not to be restrained by any authority.

Article 5th. We declare the following to be a summary and symbol of our faith:—

1st. I believe in God the Father, by whom the world was created, and by whom it is governed in wisdom, righteousness and love.

2d. I believe in Jesus Christ our Saviour, who by his doctrine, life, and death, freed us from slavery and sin.

3d. I believe in the power of the Holy Ghost, in the Holy Universal Church, in the Forgiveness of Sins, and in Eternal Life.—Amen.

Article 6th. We recognize only two Sacraments as established by our Saviour, namely, Baptism and the Lord's Supper.

Article 7th. We hold the practice of Infant Baptism.

Article 8th. We hold that the laity should partake of the Sacrament in both kinds, and believe that the Lord's Supper is a remembrance Feast of the sufferings and death of our Saviour. The practice of confession to the priesthood we cast away from us.

Article 9th. We recognize marriage as a divinely established ordinance; to beheld sacred of men, and to be blessed of the church, and we acknowledge no disqualification or hindrance to it, except those established by the state.

Article 10th. We acknowledge Christ as the only Intercessor between God and man, and cast away from us all intercession of saints, all worship of relics and images, all priestly absolution, and all religious pilgrimages.

Article 11th. We believe that good works are only acceptable to God when performed from Christian principle, and deny the merit of all fasting.

Article 12th. We believe that it is the first duty of a Christian to give evidence of his faith by his works.'

PRIESTLEY, BELSHAM, CHANNING, THE THREE STAGES OF UNITARIANISM.

Dr. Priestley, Mr. Belsham, and (absit invidia) Dr. Channing, seem to us to exhibit very accurately and very beautifully the successive phases of the star of Unitarianism as it ascends from the horizon to its meridian: or rather, in them are embodied the spirits of the three distinct ages which did, and which should, succeed to one another in the revival of the long-lost truth. The first epoch is one of tentative speculation. The mind is roused to a sense of the gross darkness which prevails, and turn hither and thither in search of light. It often goes far in a wrong direction, and in a right direction as often stops short of its object. Endless questionings arise, and countless speculations are indulged. Some established truths are needlessly and vainly disputed; and many new mistakes are committed in the ardor for an universal rectification of old ones. The freedom of the mind is manfully asserted; but sometimes we may almost say boyishly exercised. There is much pulling down, and a general loosening of the foundations of ancient doctrine; but with

some uncertainty as to what will stand, and what must fall. Nor does it yet appear whether the new erections will remain to be consolidated by time and hallowed by association. Yet this chaos is preparatory to a creation; the confusion must give place to order; and the principle of renovation is at work. The mind of Dr. Priestly, with its activity, its acuteness, its impetuosity, its versatility, was framed to be the representative and the presiding spirit of such a scene as this. He was not only an experimental chemist, but an experimental theologian. There is matter enough in his writings to destroy Sectarian creeds by scores; and to form new sects by scores also, had he gathered a body of disciples with *magister dixit* for their motto. But the period of unbounded inquiry, of proving all things, soon subsides into that of holding fast, and vindicating, that which is good. Then comes the time for selection, and definition, and demarcation, and systematic controversy, and accumulating proof. To Dr. Priestly, the universal inquirer, succeeds Mr. Belsham, the consistent controversialist. Speculation on the soundness of almost every principle gives way to the regular defence of certain fixed principles, and a series of attacks on the tenets to which those principles are opposed. Our faith thus becomes more clearly defined, more strongly contrasted with prevalent errors, more completely purified from evanescent theories, more thoroughly understood, and more firmly held. But there is yet more than this essential to the completion of the work of religious reformation. There must be a third process, a development of the moral beauty, power, and tendencies, of the truth which had been sought so actively, and championed so ably. There must be a third epoch, analogous to that which ensues in the mind of the individual convert, who, having been occupied long enough, with inquiry first, and then with argument, addresses himself to the ultimate task of devout reflection, meditation, self-application, the development and regulation of his feelings, his imaginations, and his hopes. This is the moral harvest of all the labor which has preceeded. This is the end which crowns the work. Doctrines now begin to be contemplated in their proper light, and to do their proper duty. They present themselves to the mind, not as hard propositions, but as living principles. The chaos has become a harmonized world, and that world becomes surrounded with an atmosphere; beams of light play through it; sounds of melody vibrate in it; the beauty of color is generated by it; and man inhales it, and becomes a living soul.

It is to this last state of things that such a style of preaching as that of Dr. Channing is peculiarly adapted. There is not in him the originality and excursiveness of thought which distinguished Dr. Priestly; his intellect is perhaps less sturdy, and in some respects his philosophy less sound, than that of Mr. Belsham; but he has a stronger sense than either of the grand and the beautiful; his power is better fitted, and more uniformly directed, to the excitement of feeling; he cultivates the *love* of that truth which they discovered and demonstrated; and furnishes the needful supplement to their labors by extending the dominion of pure religion from the head to the heart, and devoting himself to the display of its richness as the source of sentiments, emotions, affections, of spiritual vitality and spiritual enjoyment. Illustrated by the successive exertions of men to each of whom Providence seems to have assigned his appropriate agency, Unitarian Christianity assumes its perfect form, and we behold it as something not only to be believed, but to be felt and loved and admired and gloried in. We see exhibited its fitness for man and its fulness of blessing. No longer acting merely on the reason, it kindles up the splendor of the imagination, and around it the affections cling. How rich it appears for the supply of every want which our nature feels! How admirable its conformity with the principles of our moral constitution! How gracefully it descends to our weaknesses, and how tenderly it soothes our sorrows, and how amply it realizes our noblest anticipations; and, above all, how wonderful is the elasticity (we know not what else to call it) by which it adapts itself to the most ignorant and confined understanding, and yet o'er informs the most enlightened intellect, and soars above the most exalted genius. It helps along the feeblest of mankind, those who are lagging in the rear, and is 'feet to the lame and eyes to the blind;' while the foremost of our race find it ever in advance, and ever hear its inspiring shout of, 'Onward! Onward!' And thus should Unitarian Christianity be exhibited, in all the truth of its tenets and the divinity of its origin, in all its intellectual and moral grandeur, in all its tendencies to purify and elevate the character, in all its influences upon the heart and life, and in all the affinities it possesses with, and the stimulants it applies to, the indefinite progress of human improvement. [Monthly Repository.

CHRISTIAN REGISTER.

BOSTON, APRIL 5, 1845.

THE OLD TESTAMENT.

If liberal Christians are not led to the attainment of the truth, it will not be for the want of the purifying influences of trial and persecution. They are between two fires, which send up the fiercest flames on both sides of them. They are denounced on the one side, because they do not regard the entire mass of ancient literature, contained between the covers of the Bible, as, verbatim et literatim, the result and the dictation of an infallible divine inspiration—on the other side they are reproached for attaching a sacred character to any portion of it. We shall endeavor, briefly and plainly, to state in what light they do regard the Old Testament. We shall do this, guided by a rule which we shall always strive to adhere to, in our editorial capacity. What we state shall be our own opinion, but we shall confine ourselves in the statement, to what we honestly believe to be also the opinion of the great body of those persons called Unitarian or liberal Christians.

We believe that there were special communications from God to men, at sundry times and in divers manners, in the ages previous to Christ, and that a full and final revelation was made through him. We look to the Bible, to ascertain these communications and this revelation.

What is called the Old Testament is the source from which we seek to derive knowledge of the communications of a special nature passing from God to man, previous to Christ. The Old Testament is a collection of the literature of the Jewish nation. We do not regard all the books of the Old Testament as of equal value, in a religious, any more than in a literary, point of view. The Jewish Church and nation did not so regard them. They do not, in themselves, claim an equal authority. We believe that, for certain purposes, in the earlier, and more barbarous periods of the world it seemed good to the Infinitely wise, to establish particular relations with a particular portion of the race, the Israelitish family, and by organizing a Church among them, and over-ruling their affairs, to prepare the way, for a final and universal revelation, in the fulness of the times. The Old Testament, as containing the literature, and the monuments of that people and of the state of things there instituted, is regarded by us with great interest, and so far, as it displays the mind, and discloses the action, of God, with devout reverence. Different portions of it reflect different degrees of light upon these points, and we consider it the office of a learned, serious, and profound criticism to discriminate between those portions of these writings that are possessed of a merely temporal value, and those portions which really illustrate the true religious history of the race, and the actual dealings of God with man.

If there were such dealings of God with man, connected with the Jewish people, if there was an earlier dispensation, if there was a Church, and a communication from on high, and a word of prophecy, and a series of divinely ordered and divinely arranged preliminary and preparative measures, we shall be able by studying and exploring the Jewish Scriptures, to ascertain them more and more accurately.

The Old Testament is, in itself, a national literature, to be regarded and interpreted as such; but by devoting ourselves soberly and earnestly to its study, we believe that it will lead us to clearer and more satisfactory and just views of the relations of the Father of mankind with the early generations of his children, and of the infinitely wise and gracious plan by which he designed to develope and provide for their religious nature and wants.

Of course we expect to find, in that literature, as in every other, the results of the peculiar errors, and prejudices, and fancies, and passions of its particular authors, and pervading them all, a national spirit and character indicating what was local and customary, whether wise or unwise, whether true or false, whether right or wrong. We do not receive the books, as written by God, but as written by men, subject to the errors of men, and expressing the opinions of men, but as shedding light upon certain alledged dealings of God, and as helping us to ascertain certain communications from God, whether of institutions of law or worship, or of prophetic illumination, designed to create faith or provide evidence.

We gather libraries, we encourage learning, we establish schools of theology, we honor and welcome the labors of such men as Professors Noyes, Bush, Stuart, and Norton, because we desire to learn what the ancient Scriptures teach, to ascertain their several specific characters and value, to condense into our minds all the light that can be elicited from them, to strike and work the veins of fine gold that run through them, to extract the pure ore from the dross, to discriminate between what is narrative and what is poetical, between fancy and fact, between what refers to the temporary and transient, and to the spiritual and eternal.

There is much in the Jewish, as in every literature, that is erroneous, false, and wrong; but we think that there is, also, much that is true, excellent, and eminently worthy of the devout interest of a religious and a philosophical mind. We regard them with a peculiar veneration, not merely on account of their hoary antiquity, but because they relate to a time, and a people, with whom the Divine Being was most remarkably and specially connected. As we trace God through the fields of nature, so we follow down his foot-prints along the dim centuries of a distant and primitive antiquity, as they are stamped upon the pages of those old Scriptures.

It does not indicate, we think, a wise or a philosophical spirit to cull out and harp upon, any of the oriental extravagances, or credulous superstitions, or fabulous romances, or poetical visions and flights of imagination, to which the writers of the ancient books of the Jews, like all other men, were subject, and which, as was to have been expected, tinge and blend with their narratives of facts, their effusions of piety, and their views of religion. The critic and the scholar admits all this, and it is his difficult but interesting and most responsible function to draw the line between what is to be classed under such heads as the above, and what is real and substantial, belonging to the essence of religion, and expressive of truths, or of impressions made upon the spirit of prophets by divine illumination.

While we interpret the Old Testament Scriptures, upon these principles and in this spirit, it will be in vain to attempt to ridicule us by throwing into our faces any of the objectionable or incredible matter found in them. We admit that there is much of this description in the ancient Scriptures, although not so much as might have been expected, but over and under all this we discover in them bright glimpses of spiritual truth, and exhibitions of the Divine agency. We see running through them a wonderful manifestation of the Providence that was preparing the way for the advent of him who was to fulfil the designs of God's love and mercy, and satisfy the demands of our religious nature, by his life and his word.

HARVARD COLLEGE.

It is to be regretted that the era of good feeling, between liberal Christians and the sects which, in old times, were wont to combine against them, is in danger of being brought to a close. We had hoped that all would have felt that controversy had done its work, and that henceforth we might rest in peace, and leave the field in the possession of charity and the general influences of progressive knowledge. But an assault is now making upon us, in the attempt to wrest Harvard College out of our hands, which cannot fail to arouse every Unitarian and friend of religious liberty in this State, and throughout the land. We have refrained from engaging in the matter, trusting to the influence of good sense, sound discretion, and a love of peace to control and stop the movement. But the pertinacity and the character of the aggression show that our opponents are resolute, and that an extensive combination has been formed against us. How extensive it may be we are waiting to ascertain. The Congregational Orthodox Journals, in this neighborhood, are devoting all their energies, to stimulate the crusade. We are surprised to find that the paper published in this city, as an organ of the Episcopal denomination, (the Christian Witness and Church Advocate,) enters with great eagerness and warmth into the coalition. What Episcopacy is to gain from a change in the administration of the College, and a union with Orthodox Congregationalists and Presbyterians to effect the object, we cannot imagine. The Christian Watchman, indicates that our Baptist fellow-citizens will pause before they engage in the combination. We are quite confident, that upon further reflection, they will see more cause, on all grounds, to pause, and that the genius of their denomination will finally prevail in their counsels, and prevent their entering into an alliance against our civil and religious rights. The Presbyterian, published in Philadelphia, rather discourages the movement.

In the mean time, we call upon all our friends and the friends of our cause, to *be on their guard*, to *watch the movement*, and if the political machinery of the Commonwealth is to be employed against us, to prepare themselves to make such a demonstration of their feelings and of their strength, as will convince the leaders of both, and all, parties of the danger of bringing religion into the politics of the State.

We would refer our correspondent below, to President Quincy's History of Harvard College, for the information he seeks. The point mainly relied upon, we believe, by the Orthodox to sustain their movement against us, so far as the intentions of the founders and benefactors of the College are concerned, is the Hollis Professorship of Divinity. Respecting Mr. Hollis's position in the religious world, what his ideas were of sound orthodoxy, and what he would have to say, were he now alive, on the question, whether liberal Christians are suitable persons to fulfil the designs of his endowment, the reader can gather from the statement we have prepared and which appears on the first page of this paper.

Liberal christians have been in possession more than double the time that a recent act of the British Parliament determines as sufficient to settle all questions, and perfect the right of possession, of religious funds and endowments. It is not to be supposed that in a country of entire religious freedom, less liberality will be allowed, than in one where an orthodox form of faith is established by law. The State of Massachusetts has always been liberal—its legislature for a century has been opposed to bigotry. The liberal portion of the community, who in the Corporation, possess the college, have been faithful to their trust, have been munificent in their patronage, have sustained it by their influence, and administered it, in a spirit of equal justice and kindness towards all, and without any sectarian bias; and we have no apprehension that the people or government will ever be induced to the unprecedented step of taking this college from one description of persons and giving it to another, or be persuaded to think that it would be safer from sectarianism in any other hands than those into which it has come, by the course of Providence, and which have, so long, faithfully and munificently conducted it.

For the Register.

NEW YORK, March 24, 1845.

SIR:—If convenient will you in some early number of the Christian Register, give us a little history of Harvard College; its origin, means of support, the intentions of its founders &c. &c. I have been under the impression that this Institution was entirely under the control of Liberal Christians, and that any donations made it, were appropriated without danger of change, to the support and promulgation of what *they* deem Christian truth.

I am satisfied that very many, at a distance from the Institution, are under this, or a similar impression, which is my excuse for making this request. Respectfully,

* *—*

For the Register.

PARIS AND PERE LA CHAISE.

MR. EDITOR:—If the inclosed private letter from a young man pursuing the study of medicine at Paris, or any part of it, is of sufficient general interest to warrant its publication, you would confer a favor by so doing, that the first part may be put in some durable form to be preserved as a tribute to the worth of one whose untimely death is mourned not only by her relatives, but by all who knew her. H. B.

Northboro', March 20, 1845.

PARIS, Sunday evening, January 19th, 1845.

On returning to my room last evening I found upon my table your kind favor of the 30th Dec. Having been for several months without intelligence from you or any of my friends in America you can conceive how eagerly it was caught up and with what a lively hope of finding you all well I began its perusal. But in vain should I attempt to describe to you the shock my feelings experienced at the news of C's death. On running my eyes hastily over its first lines I thought you had said that * * * was gone, and I threw down the letter in despair, and began to revolve in my mind all the afflicting circumstances of such an event. But I soon discovered my mistake, a discovery however that brought no alleviation to the painful feelings I experienced, for I saw recorded the severe sufferings and sudden death of one whom I no less highly esteemed.

It was sometime before I could bring myself to believe that an event so afflicting and so entirely unexpected had really happened, that one who occupied so prominent a place in the hearts of her kindred and friends, and who had become in a manner necessary to their happiness, was in truth no more. The full realization of its truth, let me say without affectation, caused the hours of last evening to be among the saddest of my life. You speak of the deep gloom which this visitation has thrown over the wide circle of her relations, of the grief almost inconsolable with which they still mourn her loss. At this I do not wonder. With a mind more than ordinarily gifted by nature and enriched by cultivation, with a heart full of concern for others welfare, tender of their feelings, gentle, kind, compassionate, in whose countenance and whole demeanor, were written the most attractive modesty and inflexible conscientiousness, possessed as was our departed friend, of these and similar inestimable qualities that endeared her to all, and made her a model of her sex, I can in some degree realize the desolated feeling, not only of her immediate relatives, but of all to whom she was intimately known. For myself I can truly say that it is with a sorrow inexpressible, when I reflect that I shall be permitted to see her face no more.

But I will dwell upon this sorrowful theme no longer. Though it is to me one full of a melancholy interest and fruitful of much important reflection, yet I should be doing wrong in thus attempting to stir up again your sorrow, which by this time may have somewhat subsided. Let me, therefore, endeavor to fill the remainder of this sheet with other and if possible, more agreeable matter.

To day has been one of uninterrupted sunshine, almost the first I have witnessed since my arrival here in the beginning of Nov. You have undoubtedly heard and read much as well as myself, of the sunny clime of France. This may in general be true, but if that of Paris, at least in the season of winter, is a fair specimen, no country in the world has a less claim to boast of an extra quantity of sunbeams. The temperature, indeed, is mild and even, but as an offset the sky is almost constantly overcast, so that when once a little rain has fallen, which is not seldom, the streets are for a long time in a most unpleasant condition. But as I observed above, this morning for some reason or other, the thick dark clouds which seemed to have brooded over the city for weeks began to part asunder, and in a little time took flight, revealing to us the sun in all his N. England splendor and brightness. It was Sabbath morning also as well as a bright one. But how unlike such seasons in most of the villages of Mass., or even in its capital. Instead of the peaceful tranquility and silence that usually there reign at such times, and which are so appropriate to the true design and proper observance of the day, you here strive in vain to perceive the least diminution of the din and turmoil incident to other portions of the work. This was not at all in unison with the depressed state of my feelings that sought retirement and silence; and while deliberating where it could be found, a walk to the cemetery of Pere La Chaise suggested itself. As I passed over the Pont Neuf and ascended along the right bank of the Seine, as was before observed, nothing, judging from what I saw and heard around me, would have been farther from my thoughts than that it was a day of rest or worship. A few places, indeed, were vacant among the washerwomen who occupy the immense arks anchored along the banks of the river, and here and there was seen, probably on his way to mass, the bloated form of an ecclesiastic in his long black robes. In other respects the sunshine seemed to have sent the inhabitants abroad in pursuit of business or pleasure in unusual numbers, and to have infused into them an additional amount of activity and spirit. The bridges, and avenues to the city were crowded with provision carts, donkeys &c., all eager, or at least their drivers, to reach the principal markets. The throats and lungs of the chimney sweeps, fisherwomen and venders of petty wares seemed to have increased to treble their usual size and strength; the beggars were more importunate than ever, and the troops that assemble every morning for review in the spacious court of the Tuillieries were marching out of the Place du Carrousel to their several posts in and about Paris, not as usual, lazily, and not to the mere tap of the drum, but in fine order, and to full bands of the most enlivening music. I was tempted to stop in front of the market near the Hotel Dieu occupied solely by women for the sale of flowers and vegetables. A more vivid idea of Babel or Bedlam could nowhere else be obtained. Some might have been making use of their ears, but if so, it escaped my notice. Each one, on the contrary, was discoursing and gesticulating either to her neighbor or customer with all the vehemence she could muster. The area around the 'Column of July,' interesting from its occupying the ancient site of the Bastile, was filled with jugglers, tumblers, fiddlers, and petty showmen, overflowing with animation and vigor, either on account of the sunshine, or the frequent bursts of applause that greeted them from their several groups of admirers. Taking the Rue de la Roquette I soon reached the gate of the cemetery. For a long distance previous, this street is lined on both sides by shops for the manufacture and sale of tombs, monuments etc., whose exquisite beauty and finish cannot but attract the admiration of all strangers. There were also large numbers of little shops or bazaars occupied by females for the making of funeral garlands, of which there seemed to be an extraordinary quantity; and hundreds of fair hands were busy in the fabrication of more.

Every Parisian on his visit to the cemetery purchases one or more of these garlands to be deposited upon the tomb or grave of his friend. They are in general circular, of a white or yellow color, on which are inscribed in letters of black various appellations of relationship or affection, as *a mon pere, a ma chere soeur* and the like. The gateway, placed in a semi circular recess, is adorned with funeral ornaments and several Scriptural inscriptions in Latin. Just within, is the lodge of the guardian and those of several others connected with the oversight of the cemetary. Its extent is about a hundred acres, situated on the side of the hill, surrounded by valleys and slopes and commanding an extensive view over the adjoining country as well as the city. Indeed the sight of Paris from the upper terraces of this eminence is in the highest degree grand and beautiful. From no other elevation can a clearer idea be had of the vast basin in which it is situated, or a better view of the multitude of palaces, churches, monuments and public edifices with which it is studded, among which rise conspicuous the Cathedral of Notre Dame, the Pantheon, and the Dome of the Invalides. But as to the cemetery itself, I can give you only a confused idea of it. Amidst so many beautiful specimens of art which most of the tombs and monuments presented, and the names of so many illustrious dead everywhere meeting my view, my attention was so distracted that only a vague impression of any remains upon my mind. Turning off from the main avenue to the right, I fell in with the interesting tomb of Abelard and Heloisa, a sepulchral chapel of the pointed style of the dark ages. Not far off stands the beautiful monument erected to the memory of Casimer Perier who died in 1832, a statue placed upon a lofty pedestal. Near by are the tombs of Monge, the great geometer, La Place, the eminent astronomer and mathematician, Baron Devon, the celebrated traveller. Cuvier, the great naturalist, Dupytren the famous surgeon and anatomist. Passing along the avenue near the top of the hill the tomb most remarkable for beauty and costliness is that of Acuado, the famous Spanish banker. It is a superb sepulchral chapel of large dimensions and of the purest marble surmounted, by two statues of inimitable excellence, one representing Beneficence and the other the Arts, of which, I think, he was an eminent patron. Here is also the tomb of De Seze, the intrepid defender of Louis XVI before the National Convention. Farther on are many English and a few American tombs, among which were Sir Sydney Smith, Sir Wm. Keppel, and the Hon. Samuel Wells if I remember rightly. Descending along the western side of the hill, I suddenly found myself amidst a host of celebrated names, the great generals of the empire. Here were the tombs of Marshals Lauriston, Macdonald, St. Cyr, Gen. Frere, Gen. Pacthod with the word "Cylean" inscribed upon his monument, Marshal Davoust, the hero of Jena, Marshal Lefevre, Marshal Kellermann, Massena, "the spoilt child of fortune" who, to the confusion of the phrenologist, if the portrait inscribed on his tomb be correct, had a head like a sugar loaf, and whose simple expression of countenance contrasted strongly with the noble ones of Marshal Lefevre and Suchet. Here also were the tombs of Marshal Ney, "the bravest of the brave," and Labedoyere, who was shamefully shot in 1817 for treason; and near is that of Count Lavalette, who would have shared the same fate, had it not been for the ingenuity and intrepidity of his wife. The scene of his escape from prison by her means is beautifully sculptured upon his monument. On leaving the resting places of these warriors one cannot help indulging a feeling of profound regret, that so much courage and talent should have been developed and exerted, not in the improvement, but in the destruction of human life, and in spreading grief, desolation and despair through the largest and fairest portion of civilized Europe. On the opposite and Eastern side of the hill is the quarter appropriated to the interment of the poor, or those who cannot afford to purchase a perpetual instead of a temporary grave. For there are three kinds of graves, perpetual, temporary and common. The last are mere trenches, four or five feet deep, in which the poor are buried gratuitously, and which a number of laborers, literally covered with wet clay, were engaged in excavating. The ground of the temporary graves is bought for five or six years, that time sufficing for the decomposition of the bodies in this wet clayey soil. They are then re-opened for fresh interments. They are for the most part but a few feet square, surrounded uniformly by little wooden enclosures, painted black as well as the wooden cross, on which are written the name or names of the deceased. The whole of the eastern or lower part of the cemetery is entirely covered with these graves, whose numberless black inclosures and crosses, relieved only here and there by a little pyramid of coarse granite, give to the whole of this quarter an appearance the most melancholy and sombre imaginable. Many of the poorer class were there, most of whom were occupied in doing some little thing in the way of ornament about the graves of those they had lost. One poor woman whose countenance told her grief, was busy in arranging in a little recess or case covered with glass the articles that were once dear to one who, I suppose, was her daughter, and who, as it appeared from the inscription on the cross at the head of her grave, had recently died at the age of six years. There were the doll, the scissors and thimble, the cup, picture book, and bit of pencil and paper on which the deceased had made some rude attempts to trace the form of letters, and some other trifles of seemingly precious value to the mourner.

The above I am conscious is a very meagre account of this celebrated place, but it is the best I can give you from a ramble of an hour or two among the fifteen thousand tombs it is said to contain. Indeed, it would require many days for the thorough inspection and full appreciation of the excellence of its various temples, chapels, pyramids, obelisks, columns, altars, and urns, &c., most of which are of the finest marble and display both in their design and execution some of the greatest efforts of genius. Two long alleys planted with overhanging limes extended from the main entrance to the top of the hill, which in summer must produce a very solemn effect. But in other quarters of the cemetery there is a great deficiency in the number of trees which add so much to the solemnity of the dwellings of the dead; and on this account, as well as having the attention distracted by so many brilliant specimens of art, the effect upon the imagination which the solemn character of the place ought to inspire, is proportionally weakened And the visitor cannot but remark the vast difference in this respect between this cemetery and that of Mount Auburn, whose precints, especially in some seasons of the year, as a fine day in Autumn, none but the most callous can enter without feeling that he is treading upon sacred ground.

For the Register.

BROWNSON'S ARTICLE ON THE BRITISH REFORMATION.

[Concluded.]

We have nothing further to offer on the subject of the review, until the matter of private judgment is brought up. We barely remark, in passing, that what intervenes, is of a character to convince Protestants that there is no middle ground on which they can stand consistently; that they must either admit the authority of private judgment, or of the Roman church. Mr. Brownson admits that we may reason, and exercise our private judgment, but not in regard to the intrinsic truth of the mysteries of faith, nor in regard to the genuine sense of the word of God!

If, by the first proposition, he means to say, that we may not reason upon the credibility of supernatural events, or revelations contained in the Bible, we agree with him; because, if we have once satisfied ourselves that those who composed the records were true men, incapable of deceit, and that they had ample means of knowing the truth concerning things of which they wrote, we are bound to believe those records in all cases where they do not *conflict* with reason. Take for instance, the doctrine of the pre-existence of Christ, which *we* suppose to be taught in the Bible. This is incomprehensible to human reason; but we are not, on that account, to reject it. Mysteries are continually presenting themselves to us; things which we cannot comprehend. But, for all that, they are none the less facts, revelations, or principles.—But it is necessary here to make a distinction between what is above reason, and what is contradictory to it. As we have said before, there may be, and there are many truths *above* reason, which we are nevertheless bound to receive as the word of God; but if we find anything claiming to be the word of God, which is directly at variance with reason, we may not receive it. Reason, as every one will admit, is the gift of God, a ray, feeble though it be, of his own intelligence. Any dogma, therefore, which may be urged upon us, contradicting this, his first gift, we are to regard as of human fabrication, for God never contradicts himself.—The revelations which he has made of himself in the written word, and in our own souls, are ever in harmony, and we know of no precept authorizing us to disturb it. The foregoing remark has been made more particularly in reference to Mr. Brownson's second proposition, which is, that we are not to exercise our reason or judgment in regard to the genuine sense of Scripture.

If we ask, why we may not exercise our reason in this matter, we suppose he would say that the Church has authority to interpret the word of God for us. This answer, however, is not satisfactory, because, if reason has no voice in the interpretation of Scripture, the Church is excluded from reasoning in the case, and she must teach that God has wings and feathers, that he is literally a sun and a shield; that Christ was a lamb and also a rock, and many other absurdities. If he (Mr. B.) assumes that the Church has a right to exercise reason in the interpretation of Scripture, we can only say that she does not appear always to have used it, as doctrines equally absurd with those just mentioned, have been broached by her; besides, we should like to know, where, either in tradition or in the written word, permission is granted to *the church*, to reason, and denied to *individuals*. It seems, however, that reason may be tolerated in some matters connected with religious faith.

He admits 'that we may reason on the question, whether the witness to his word is not altogether credible, and also whether the interpreter, whose interpretation we are commanded to take, has not received ample authority to interpret the word of God.' If we rightly understand them, these are important concessions; for if so much liberty is granted us we see not why the various Protestant sects should be branded as heretics and schismatics. They have reasoned on these subjects, and have decided that the witness (by which, we suppose, he means tradition,) is not altogether credible, and that the interpreter, which is the church, has not received authority to interpret the Bible.—But no sooner is the decision made known, than they are declared to be not in communion with Christ, and without the pale of the Church.—Here seems to be an inconsistency; for if we are permitted to reason, the decision to which we arrive must be followed by a corresponding action. But if we are not to reason at all on matters connected with our faith, then are we endowed with an attribute, one of the highest belonging to man, and yet forbidden to exercise it on subjects where most we need its aid.—Fearing that the bishop should take refuge under the plea that the church may be divided on non-fundamentals, and so escape the charge of schism, Mr. B. undertakes to show that there is no ground for this distinction between fundamentals and non-fundamentals. This, we think, he fails to do. His argument is this, "The Church," he says, "may be divided in matters of opinion, but in faith she must be one; all faith she regards as fundamental" Now admitting that all faith is fundamental, we contend that these so called non-fundamentals, are not matters of faith, but merely of opinion, about which he admits the church may differ.

He proceeds, "The maters assumed to be non-fundamental, are either matters directly revealed or not. If not, they are not matters of faith in any sense; for nothing can be made a article of faith except what is divinely revealed. If divinely revealed, they cannot be non-fundamental, for it is essential that all God reveals should be believed." But we say, the so called non-fundamentals, are not divinely revealed. And we find nothing in his reasoning that goes to establish the contrary. He says, indeed, that if they are revealed we are bound to believe them; which may be true, but does not prove they are revealed. Besides he himself declares on the next page, "Nothing can be said to be expressly taught in the Scriptures about which men equally able, learned, honest and sincere, continue to dispute." But, if these things are not taught, they are not revealed in any proper sense, at least, so it seems to us; and if not revealed, they are not matters of faith; and if not matters of faith, they are not fundamental. If this is so, it follows that these things about which men continue to dispute, are not matters of faith, but merely of opinon, on which the Church can be divided without breaking its unity.

If a difference of opinion may be allowed on these questions, weighty questions as he allows them to be, without breaking the unity of the Church, what becomes of the charge of heresy and schism which is so often preferred against Protestants, and from which, Mr. B. declares, they have never been able to free themselves?

We know of but one way of avoiding the conclusion at which we have arrived; and that is by maintaining that to *teach* is something more than to *reveal*; that a doctrine must not only be revealed, but taught, in order to be believed; and that to the Church alone belongs this *teaching* power.

The question then resolves itself into this; Has the Church ever received authority to teach or declare what is the genuine sense of the scriptures? Mr. B. maintains that she has, and in proof of it quotes the following passage, 'Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all ways, even unto the consumation of the world.' This seems to be the only text brought forward on which the Church bases her extraordinary claim,—'Here, he says, 'was instituted the Ecclesia docens; here was instituted a perpetual ministry with authority to teach. How are we to infer this? Not surely from understanding that text just as it reads; for it says nothing about perpetual ministry. The promise taken as it stands, extends to none but those to whom Christ addressed himself. Are we to infer it because it is most reasonable to suppose that this was meant? It would hardly be consistent for Mr. B. to say so, for the presence of Christ with his Church is one of the 'intrinsic mysteries of faith,' and concerning them he 'may not reason.' Neither is it of any avail to declare that the church so understands the matter, for she is one of the parties in the case. The very question is, whether she has authority to decide what is the meaning of the passage; and until such authority is established, her decision is not infallible. Since then, there is no infallible standard of interpretation, it is plain that each one must judge for himself, what is the meaning of Scripture, and if we arrive at different conclusions, we must entertain for each other that charity which is the bond of perfectness. T. G. H.

*** Several communications, on hand, are necessarily deferred. In order that all may find room, it will be well for all to study to be brief.

For the Register.

LAYS OF THE NEW THEOLOGY. NO. II.

They bore him to his garden tomb,
But hope had left the heart,
In grief and silence laid him down,
And now they all depart.

Sword, shield and helmet flashing back
The setting sun's last ray,
The temple guard* comes marching through
The garden's lonely way.

The stern centurion sets the watch
And seals the closing stone;
And on the hills of Palestine
The night comes darkly on.

The holy day—another night,
But e'er its morning rose,
The guards and guarded all have left
An open tomb alone.

Then gathered round that empty tomb,
Deceivers and deceived,
And wicked hearts the falsehood forged
And foolish hearts believed.

They made men falsely to believe
Through all the country round,
That twice beneath their very feet
An earthquake shook the ground;

That at the blazing height of noon,
And in their gazing sight,
Three hours of darkness hid the sun
And turned the day to night.

They told the priests, that while they stood
The holy place around,
A power had seized its shivering veil,
And rent it to the ground.

They told the guards, an angel rolled
The stone before their eyes,
And that they shook and fell like dead,
With terror and surprize.

They said the dead came forth alive,
And even dared to tell
Five hundred men and more, that they
Had seen and known it well.†

To prove the falsehood, forth they went
To meet a bloody doom;
Beheaded at Jerusalem,
And crucified at Rome.

They shed their blood on Afric's wastes
And India's burning sands,
On Persia's dry and sunny hills,
And Britain's distant lands.

And in their mortal agony,
Upon their lips it hung;
The lie, they spread through every land
And spoke in every tongue.

* Matthew xxvii. 65. It appears by Pilate's answer, that the watch for the sepulchre was detached from the temple guard—that is, if any reliance can be placed on the truth of any part of the narrative, since it has been found that the passages respecting the miracles, prophecies, resurrection and subsequent events, which constitute so great a part of it, are false.

† 1 Corinthians, xv. 6.

For the Register.

THINGS BY THEIR RIGHT NAME.

The principle assumed as fundamental, in the discourse on which I was allowed the liberty to comment in a late number of the Register, seems to lead to the conclusion, that no assent of the mind to any form of words is essential to the Christian spirit, and requisite to make us Christians in temper and character. Even the *smallest thread* of truth, which the most reckless latitudinarian may chance to recognise in the Christian records, may be dispensed with, and leave him still a good Christian and a good Christian minister, entitled to stand in any and every Unitarian pulpit in the land; and subject those ministers to the imputation of a lack of 'wise policy,' who may not be willing to extend to him this courtesy. This is indeed an easy way of disposing of the Christian Scriptures, and Christian faith which they everywhere inculcate.

But surely Mr. Furness is not prepared deliberately to admit what his Sermon thus clearly and inevitably implies, and more than implies. I am happy to perceive he is not, when he most truly asserts that he who "may reject the histories of Christ, is indebted to those histories, and to the particulars of those histories, for the lofty ideas he has formed of the spirit of Christ! Instead of honoring this freedom then, as 'the great principle of religious liberty,' let it be called by its own proper name, unbridled licentiousness of religious speculation. It is utterly subversive to the Christian Faith.

This is by no means *the principle of religious liberty*, which in this vicinity, 'our brethren have been asserting for some thirty years back.' The Unitarians of New England in common with all other denominations of Protestant Christians, have *contended earnestly* for the truth and divine authority of the Christian records. As Protestants they have been true to the Scriptures, as *the only and sufficient rule of faith and practice*. Taking these for their common standard, they have claimed, and most freely conceded, to all others the liberty of *searching* the Scriptures for themselves. They have strenuously insisted on their title to the Christian name and privileges, and they have most freely conceded the same to all others, notwithstanding the great difference and variety of their opinions respecting the meaning of those Scriptures, and the particular doctrines therein taught. They have indeed 'insisted distinctly and eloquently upon the right and duty of private judgment,' respecting the Christianity of the Scriptures; but they have recognized no Christianity independent of the Scriptures. And if any of 'the younger members of our body,' in the exercise of this right, and in the discharge of this duty have strayed from the record and found a Gospel more congenial with their views of truth, than the Gospel which the Evangelists and Apostles of Jesus have left, the responsibility is their own, and they have need to be taught again 'what be the first rudiments' of liberal or Unitarian Christianity.

If such a license of opinion is to be the conservatism of the coming age, as has been intimated, it is difficult to conceive what must be the views of the *movement party* of the next succeding age.

Thus it is easy to perceive that the attitude which the Unitarian body have taken towards those, who, to use the words of Mr. Furness, 'do not believe in the miracles of the life of Christ, and who question the whole New Testament history,' is very different from that 'which their Orthodox brethren took towards them, some thirty years since.' Whoever will take the trouble to examine the controversial writings of the Liberal and Orthodox of that period will find that the Liberal party were denied the name and the privileges of Christians, not because they doubted or denied the common standard of faith, but because they rejected

the Orthodox interpretation. And the principal complaint of the Liberal against the Orthodox party was, that they were thus denied, whilst both parties held alike to the common standard of faith. It will be perceived, that the Liberal party, from the beginning, had a creed, and that creed was the Scriptures entire. Nor, can it be shown, that they have since deviated from the great principles of religious liberty, which they originally adopted. They had not anticipated, it is true, the exigency, and therefore had made no provision for it, of an individual or a sect 'questioning the whole New Testament history,' yet claiming to be Christians, and demanding all the privileges and courtesies of Christians and Christian ministers.

Still it may be contended, that religious liberty ought to be wholly unrestricted; that even the Scriptures should not be interposed as a barrier to the freedom of thought, on the momentous subject of religion.

The right of private judgment is indeed sacred; and would to God, that all might feel the duty to be imperative, to the full extent of their opportunity and ability, to follow truth whithersoever it may lead. But as freedom of thought has led some to renounce all religion, it is evident, that in practice, at least, there must be a limit somewhere,—that is, that we must observe a distinction between rational liberty and unbounded licentiousness in religious speculation. And since all denominations of protestant Christians have hitherto agreed to adhere to the sacred Scriptures as their standard of Christian faith and bond of union, let not that barrier be surmounted, till sound argument and the principles of legitimate criticism shall have shown it to be insufficient.

Boston, March 26, 1845. L. C.

For the Register.

ANNIVERSARY.

The Anniversary of the Sunday School connected with the 12th Congregational Society, (Rev. S. Barrett's) was observed on Sunday evening last in the Vestry of their Church, which may be regarded as a model School Room. The Scriptural mottoes painted in fresco on the walls, with the other decorations and arrangements, must render the associations of the place at once sacred and instructive. The celebration was designed to be private and social, rather than one of publicity or much preparation, and we hardly know whether we are at liberty to speak of it, or otherwise. But it was a pleasant to me as a spectator, that a few words cannot be withheld.

It would seem that this was their 18th Anniversary, the School having been formally organized in 1827. After the usual devotional exercise by Rev. Mr. Barrett, addresses were made by Lewis G. Pray and Francis Brown, present Superintendents, and by Benjamin Seaver a former Superintendent; by Edwin G. Adams and Robert Andrews, present teachers, and by Elijah Cobb and Hazen J. Burton, former teachers; and by D. F. H. Gray and Rev. F. T. Gray who were present, and invited to speak. The addresses were interspersed with music by the children of the School, the sweetness of whose voices, and manner of singing, were such as to produce a delightful effect. The addresses were *familiar, practical and appropriate*, and *must long* be remembered by those young minds and memories for which they were particularly designed. The first speaker stated, that while the School at its commencement numbered but 40 pupils and 12 teachers, it had now 295 pupils on its list, and 30 teachers. It was stated that more than 1000 pupils had passed through the School since its first establishment. The foundation of the School was ascribed to its present Pastor as early as the first year of his settlement (1825) and that he had watered and nourished it from first to last, with his prayers and unremitted interest and labors. We hope the success of this School will encourage others to persevere in the noble cause of truth, virtue and religion.

AN AUDITOR.

'HONOR TO WHOM HONOR.' As two of your correspondents seem to bear similar initials, and as there is danger that the articles of both may be identified with one person, one of them takes occasion to disclaim all the credit which is so justly due for the several interesting articles, both poetical and prose, which have recently appeared in your columns signed L. G. P. Your readers will cheerfully confer it upon the Lady who wrote them; and for all others which she may write hereafter with a similar signature.

NEW PUBLICATIONS.

1. Thirteenth Annual Report of the Trustees of the Perkins Institution and Massachusetts Asylum for the Blind.

While this Report contains gratifying evidence of the continued and increasing usefulness of this institution, and of its strengthening hold on the confidence and patronage of the people and the government, it presents as usual much matter, of the highest interest and importance, illustrative of the laws of our mental and moral nature. Indeed it is almost the only way in which we can attain to an analysis of the mind, or an actual insight of its mysteries, to observe and examine its phenomena, under the conditions of the absolute loss and total obstruction, of one or more of the ordinary avenues of the senses.

Dr. Howe gives us an account of the Deaf and Blind mutes, under his care, and of several whom he visited abroad, but our liveliest interest in his Report, now as ever, is excited by the story of Laura Bridgman. We quote the introduction of his remarks concerning her, and one or two other passages.

'I have the honor to lay before you the following Report upon the history and instruction of Laura Bridgman.

In preparing it I have introduced some speculations which may appear trite, or uninteresting to those conversant with metaphysics; I have also indulged in some reflections upon such points as seemed to have any bearing upon common instruction, and these may seem trivial and unnecessary to practical teachers. But in apology, let me say, that there are a vast number of persons who take a deep interest in the case, who are neither metaphysicians nor teachers, and they will perhaps prefer even my crude speculations and reflections to a bald narration of facts.

To such let me say, in the first place, that nothing can show in a more clear and forcible manner, than Laura's case, the difficulties to be overcome when we learn our vernacular tongue, and the inferiority of artificial to natural methods in the acquisition of language.

The difficulties in the way of the deaf mute are very great; so great indeed that we may safely say they are never entirely overcome; because, although ingenious men by centuries of labor have built up a beautiful system by which the mutes are enabled to read, to write and to converse with ease and with pleasure, still they must, in spite of education, remain insensible to many of the charms of conversation, and the beauties of style, both of prose and of verse. But this beautiful system is addressed entirely to the eye, and poor Laura has no sight.

She has a good intellect, she has been seven years under instruction; her teachers have not been wanting in zeal and diligence, and she has been herself untiring in her efforts, and yet she is now on the verge of womanhood, without so much acquaintance with language as a common child of six years old. This often excites the surprise of visitors who have known the history of her case for a long time, and have taken great interest in it.

In truth people seldom stop to reflect upon the nature of arbitrary language, upon its essential importance to the development of the intellect, or upon the wonderful process by which we gradually advance from the power of naming single objects, to that of condensing many of them into one complex term;—from the Alpha of language, mamma!—up to its Omega—Universe!

* * * * *

The space between the starting point of the infant and that obtained by the mature man, is immense; but our minds, aided by language which give to them wings, skim swiftly and delightedly over the whole, as the wild fowl flies from zone to zone; while Laura is like one of those birds shorn of its wings and doomed to attempt the vast distance on its weary feet. If persons will only make these reflections they will be inclined rather to wonder that she has gone so far, than to feel surprised at her not having gone farther.

We regard what Dr. Howe says on the subject of religious education, in reference to Laura, as worthy of the careful consideration of all parents and teachers.

Great interest has been manifested on all sides to know the effect of religious instruction upon her mind, and not without good cause. I have always thought it desirable on many accounts to give her such ideas, and such only, on this and other important topics as she shall be able always to retain. It is painful to be forced to relinquish ideas which by long possession have become regarded as much one's own—as much a part of one's self, as one's property, or one's limbs. We defend our religious, political, and other opinions with a zeal not proportionate to their truth, but to the length of time and the closeness of intimacy with which we have associated them with ourselves: when we have never contemplated the possibility of their falsity, the refusal of others to admit them as true, and still more, the attempt to destroy them, often excites as much passion as would the protest of a draft, or an assault upon the person.—Some men may preserve their elasticity of mind, and retain unimpaired their confidence in their last belief, after the abandonment of several creeds, especially if blessed with self-complacency; but all cannot do so; for if the soul have drifted from several anchors in the storm of infidelity, it will hardly rely even upon the *best bower* of faith, as perfectly sure and steadfast.

It seems especially desirable that Laura should never be obliged to remodel her faith. There is a moral in the story of the boy who when the microscope first revealed to him the minute and wondrous structure of one of his hairs, was surprised and pained at not finding the *number* upon it; he had believed literally that the hairs of his head were all 'numbered;' and being of a shy nature he would not ask any explanation, but allowed his faith in the Bible to be seriously impaired. Laura can never use a microscope, but she will, by-and-by, bring the magnifying power of mature judgment to bear upon all that she now takes unhesitatingly from others as literal truth, and I would that she might always find the *number* written upon every thing on which she had been led to look for it.

But, I have given in former Reports, some of my reasons for deferring this most important part of her education, and I need not now repeat them; suffice it to say, that I wished to give her only such instruction about religion and God, as she was prepared to receive and understand, so that her moral and religious nature should be developed *pari passu* with her intellect. It was delightful for me to find that without any particular direction being given to it from without, her mind naturally tended towards the causes of things, and that after an acquaintance with the extent of human creative power, she perceived the necessity of superhuman power for the explanation of a thousand daily recurring phenomena. She could not indeed like the poor Indian, 'see God in clouds and hear Him in the wind,' but then He was manifest in the springing grass, the bursting flower, and the ripening fruit; the genial sun, the falling rain, the driving snow—these, and countless other things which became known to her by her single sense, made her aware of a power transcending the power of man. It would have been more delightful still to lead her wondering mind to the perception of the higher attributes of God, as her capacity for such perception was unfolded, until, her moral nature being fully developed, she might have been as much impressed with love for his tender mercies as she had been with wonder at his Almighty Power.

I am aware that many will say it is impossible that Laura, ignorant as she is, should have by herself conceived the existence of God, because it is said that of the thousands of deaf mutes who have been received into the Institutions of this country, no one ever arrived at that truth unaided.

Now there is very great vagueness in such general negations; the words can be taken in various senses, and are difficult to be proved in any. It may be said that no man ever arrived at the knowledge of the fact that ten and ten make twenty, by the unassisted efforts of his own mind; for if he had never associated with other human beings he would probably never have perceived that relation between numbers.

The words 'knowledge of God' may also be understood in different ways; if a child ascertains that tables and chairs and carpets; houses, ships, and machinery; carriages, tools, watches, and a thousand other things, are made by men, and then infers that the sun, moon, and stars, the hills, rivers, and rocks, must have been created, but could not have been made by man,—that child has an idea of the existence of God; and when you teach him the three letters G-O-D, you do not make to him a revelation of God's existence, you only give to him a name for a power the existence of which he had already conceived in his own mind. We teachers are apt to overrate our own efforts: let us attempt to convey a knowledge of abstract truths to parrots and monkeys, and then we shall know how much is done by children, and how little by ourselves.

It is in this sense that I mean to be understood when I say that Laura Bridgman of herself arrived at the conception of the existence of God.

Unless there has been some such intellectual process in a child's mind, the words God, Deity, &c. must be utterly insignificant to it. We pronounce certain words with great solemnity and reverence, and the child perceives and understands our manner, for that is the natural language of our feelings; he imitates us, and the repetition of the words will ever after, by association of ideas, call up in his mind the same vague feelings of solemnity and reverence; but all this may be unaccompanied by any thing like an intellectual perception of God's existence and creative power.

It will be said that children three years old will repeat devoutly the Lord's prayer, and tell correctly what God did on each of the six days of Creation; but in so doing they too often take the name of the Lord in vain, and sometimes, alas! worse than in vain.

II. I will be a Lady; a book for girls. By Mrs. Tuthill.

A pleasing and useful little work, designed to show the importance of good manners, and conveying valuable hints under the form of a fictitious narrative. Its predecessor 'I will be a gentleman' was very popular, and had an immediate and extensive sale, and this will, undoubtedly, be equally acceptable.

LITTLE'S LIVING AGE. No. 47. This is the first number of a new volume of this cheap and valuable publication. It presents from week to week, in a well executed form, and at a most reasonable price, a choice selection of the best materials from all the Quarterly's and Monthly's and is so managed as to bring the periodical literature of the day, in a perpetual procession, before the eye of the reader.

ANOTHER HYMN BOOK. Crosby & Nichols advertise still another Hymn Book, as in the press. It will be published, probably, in the course of a month. We are informed that it will be larger than any now in use in our Churches, and in reference to its value, it is only necessary to state that it is prepared by a committee of clergymen, among whom are Mr. Livermore of Keene, and Mr. Leonard, of Dublin, N. H.

CONGREGATIONAL SOCIETY IN BREWSTER. We understand that Rev. James L. Stone, late of Mansfield, has received an invitation to become the pastor of the Congregational Society, in Brewster, formerly under the care of the late Rev. John Simpkins. The day of Installation is not fixed. Seasonable notice of it will be given in a future number.

'FATHER TAYLOR' AT WALPOLE.

[*An extract from a Letter.*]

We have lately had a visit from Father Taylor, that eccentric and distinguished philanthropist and preacher. His name must have reached you, for it has travelled far by land, and still farther by sea. There is scarcely a vessel that sails from our harbors, to what place soever wafted, which does not bear the fame of this friend of seamen. For fifteen years he has been engaged in untiring efforts to raise sailors from vice, self-degradation, and reckless prodigality. He has effected what no other man could do, or, at least, ever has done. He has raised them to self-respect, and to a higher sense of character, and waked them to a consciousness of their responsibility. He has himself been a sailor and knows the peculiarities and wants of the sailor.

He arrests their attention by addressing them in their own figurative language, quaint phrases and technical terms, and secures their love and confidence by his evident sincerity and warmth of heart. Aided by the co-operation of other benevolent spirits, he has introduced various methods to draw the sailor to temperance, provident care and observance of the Sabbath. Many vessels, instead of being freighted with profanity and impiety, now have altars erected in them, from which incense arises acceptable to Him, 'who holds the winds in his fist, and the waters in the hollow of his hand.'

Efforts to save the long-neglected mariner from religious, moral, and social shipwreck, are extended to various parts of the commercial world. Bethels, temperance boarding-houses, saving institutions, and Sunday Schools for his children are established, and during his absence the welfare of his family is carefully regarded. Under the auspices of Father Taylor a new era in sea-faring life has commenced. May Heaven give to him many coadjutors, and perfect the blessing.

You will ask, 'how came Father Taylor to get so far West as the longitude of Walpole?' He was invited to Keene to join a Temperance Convention. We persuaded him to come from there to Walpole to give us a word of Christian exhortation. His first lecture was to show the evils of sectarian animosity;—the unreasonableness of the claims of any denomination of Christians to infallibility in matters of faith;—and that *love* only was the fulfilling of the law of Christ. The subject was handled in his own peculiar way. It took powerful hold of the hearers. Benignant smiles and kind salutations have since been interchanged, where before were exhibited frowns and churlish silence.—His second lecture was upon Temperance. It was distinguished by plain and sound reasoning, correct sentiment, interesting anecdote, direct appeals to the hearer, and lofty flights of imagination guided by benevolence and piety. The spirit and manner were peculiarly Father Taylor's, which you cannot be made *fully* to understand until you see and hear him. That you may have *some* idea of the man, I will give you a general though imperfect sketch of his person, mind and manner: In statue he is a little below middle height. His countenance is marked with mental strength, but the expression of benevolence predominates. In manner he is gentle and bland. His voice has much power and compass. Transitions from deep and full, to high and persuasive tones, are frequent, and always corresponding to the sentiment. There is nothing in them unnatural, measured or formal, but they are often as fitful as intermittent gusts of a tempest. In relating an anecdote, he not only gives you the narrative, but personates the spirit of it, and this without any apparent design; it seems to proceed from the irresistible impulse of an overflowing soul. From quaint expression, sudden thought, rapid utterance, you are instantly captivated by bold conceptions clothed in lofty and poetic language. You cannot calculate where or to what height the next sentence will carry you.—A sound understanding, exuberant imagination, active sensibility, a strong faith in the reality of spiritual things, and a sympathy with every being made in the image of his God, furnish him with inexhaustible sources of thought and feeling, and secure to him the love and admiration of his hearers. May this extraordinary man be long spared to carry on his benevolent plans. When this voyage of life shall be finished, the blessing of rescued thousands that were 'ready to perish,' and the tears of the weather-beaten mariner and of the orphan sailor boy, will consecrate his tomb and embalm his memory. [New Hampshire Sentinel.

DEATH OF MRS. WILLIS.

The following extract is from the New York Mirror, of which Mr. Willis is one of the editors.

'SMITTEN OF GOD.' '*Why stand ye gazing up into heaven?*' Who has not felt—when one dearly beloved has been snatched away—an inclination to forget all things of earth, and to stand idle—helpless—stricken—on the shores of time, gazing, longing, after the lost, regardless of all that is left: all love all remembrance, all hope—swallowed up in the one agonized sense of bereavement!

'Smitten of God, and bereaved,'—was not this, too, written by one who knew of what he spoke? who had felt the bitter pang of parting—the awful sense of God's agency in earthly sorrow—the struggle between passionate regret and holy submission!

The human soul knows no variety in sorrow for the dead. Whatever else may change in the course of time, *this* remains the same throughout the ages. Paul, the sainted, the subdued, wrote not those tender words without a swelling of the heart; and many a mourner since responds to them with tears.

Death has been busy, of late. Many a tender flower—many a 'shining mark'—many a household stay and comfort—has he snatched away within a few short days. To many of our friends and fellow-citizens the bright spring heavens seem hung in black, and all the joyous associations that came up with the warm sunshine are changed to images of sadness and despondency. The idea of 'a gloom on the face of nature' is not a mere poetic fiction. To the mourner whose grief is in its fresh bitterness, there seems an absolutely perceptible shadow—like a pall of dark vapor—spread over the gayest objects. Nothing looks as it used. The heart sees not like the careless eyes. We feel as if the sun could never shine again for us.

The loss lately sustained by one of the editors of this paper, (now absent) is one in which a large circle of friends are deeply interested, and to them, no praise of the dead could seem too exaggerated. If there ever lived a person of whom it could be said 'none knew her but to love her,' it was the young, lovely, accomplished and excellent person, who has been so suddenly removed. But this is not the place for eulogy, though it would be read with tears warm from many hearts.

WEEKLY INTELLIGENCE.

GENERAL SUMMARY.

The administration at Washington are advancing step by step, in the work of changing the incumbents of the various offices, so as to place the emoluments and the influence of them in the possession of the party in power——Isaac H. Wright is appointed Navy Agent, at Boston, in the place of J. Vincent Browne, removed—Matthew St. Clair Clarke is removed from an auditorship at Washington—Mr. Medill of Ohio is appointed to the vacancy——The Legislature of Pennsylvania appear to be proceeding in good earnest and effectually to make provision for the payment of the accruing interest on the State debts.——A shocking murder and robbery took place in Manchester, N. H., on Wednesday evening—W. Jonas L. Parker, the tax-collector of that town, was decoyed on the pretence of important business, to a solitary place, where the road passes through woods, and there assassinated—cries of fire and murder were heard by some of the neighbors about half past nine o'clock that night, but as they seemed to come from different directions, they were attributed at the time to noisy boys. The body was found next morning in the middle of the road much mangled, and affording evidence of a struggle on the part of the victim. His wallet which is supposed to have contained a large sum of money was missing. It is probable, from appearances, that the murderer was wounded in the scuffle—blood was found in the snow for some distance—a reward of 500 dollars is offered for the detection of the perpetrator of this horrible, and in the manner of it, most unusually deliberate murder.——Dr. Miller is appointed third Assistant Postmaster General in the place of John S. Skinner, removed—Seth Barton, Solicitor of the Treasury in the place of C. B. Penrose removed—Col. C K Gardiner Postmaster at Washington, in the place of Dr. William P. Jones.——The State of Maryland has provided for payment of interest on its Debts, due 1st. April, 1842.——The King of Denmark offers a reward, a gold medal of 20 ducats, to the first discoverer, in any nation, of a telescopic comet.

The Grand Sultan, yielding to the necessity which has reached even Turkey of consulting public opinion, has addressed a speech to his ministry, on public affairs, in which he urges upon them, among other good things, the organization of a system of public schools, 'to diffuse instruction and propagate light.'——Rev Mr. Fairchild has been acquitted.——The Steamer South America ran down, on the evening of the 25th, a boat containing nine persons, returning from New York to their homes in Columbia County on the Hudson, and they were all drowned.——Anthracite Coal from Pennsylvania is beginning to be an article of export to China.——There were *sixty-three* coastwise clearances from the Port of Boston *in three days* of last week.——The French embassy has concluded a treaty with the celestial Empire.——Piracy infests the Chinese Seas to an unusual degree.

Rev. N. C. Fletcher of East Thomaston, in Maine, a Universalist clergyman, has been appointed a Chaplain in the Navy. Heretofore the Orthodox denomination, particularly Episcopalians, have been exclusively the objects of this department of the patronage of the Government.——Revenue Cutter Hamilton, Capt. Josiah Sturgis, arrived in Boston on Monday, having completed her winter cruise, for the relief of vessels on the coast, having boarded 350 and rendered aid to 14 in distress——Hon. Linus Child has accepted the appointment of Agent of the Boot Mills in Lowell.—Mr. Alvah Crocker, to whose exertions in commencing and completing the Fitchburg Rail Road, so much is to be attributed, has been appointed executive officer of the corporation of the Vermont and Massachusetts Rail Road, and Mr. James Hayward, Engineer, and they proceed immediately to commence operations.

A New York packet has brought intelligence from Havre to the 8th of March.—The French government are said to be preparing to establish a line of transatlantic steamers, and to be contemplating an exploring expedition to the Polynesian islands.——The Cambria sailed on Tuesday with as many passengers as she could accommodate, 115 to Liverpool and 11 to Halifax. Among them were Rev. Dr. Codman, Rev. Dr. Sharp, and Rev Dr. Parkman. It is said that the Unicorn is to be sent from Halifax to take those who were disappointed of a passage in the Cambria.

A passenger train containing nearly 250 persons, on the Stonington road, was suddenly stopped on Tuesday, (April 1st,) going at the rate of 30 miles an hour, by the breaking of an axletree; several cars crushed, no one seriously injured. The New Jersey railroad train with 150 passengers narrowly escaped destruction on Friday (March 28th). The draw had been removed from the bridge over Raritan River, 40 feet above high water. Notice was not given, and all would have gone over, had not the men leaped from the engine and tender and thrown sticks of wood before and between the wheels. The following remarkable casuality occurred at Quebec a few days since. A soldier fell into the water, and a sentinel near whose post it occurred, reached out the but of his musket to the drowning man, who, in his struggles, discharged it, killing instantly the benevolent individual who was endeavoring to save his life.

A CURIOSITY. At a late meeting of the Brooklyn Institute, one of its members presented to the Natural History Department, a specimen of the *Daguilla*, or Lace Wood of Island of Cuba. This is described as a singularly wonderful vegetable production. The portion of a limb exhibited was hard, and about two inches in diameter. The inner bark, or that part producing the growth of the preceding year can be pealed off in strips of the width of the circumference of the limb. The construction of these strips resembles fine lace, the meshes uniform and of a diamond shape, with every thread perfect and even. The strip, at first the thickness of the entire inner bark, can be split ad infinitum, or at least so long as *thickness is retained*, and each strip remains a perfect piece of lace, strong and flexible almost, as ordinary lace.

The taxes of Cuba are said by Madam Merlin and Mr. Everett, to amount to $20,000 per annum; yet almost nothing is expended in Cuba, for fortifications and the means of strengthening the despotic authority of the mother country's captain general. There are no roads, no schools. All, after supporting the military establishment, is sent to Spain, and the money forms no inconsiderable part of the Spanish revenue.

The Ohio Legislature has passed a new militia bill, which requires every man to turn out, pay a fine of fifty cents, or work one day on the public roads.

A letter from Paris, dated Feb. 20, says the winter has been very uncomfortable. Without being cold that climate is excessively chilly, and the narrow, muddy streets, the scantiness of fuel, and the style of building, which but partially excludes the air, the windows being large, opening with hinges, and in the common sort of residences the rooms being separated by partitions consisting of a frame covered with paper, all tend to increase the discomfort. Wood as well as coal is sold in Paris by weight, is high priced and almost always green. The French custom, which exists among the better classes from inclination, and among the lower from necessity, of living from "hand to mouth," obliges them to purchase fuel every week; so that in case of obstruction in navigation, the stock on hand is soon exhausted; especially at this time, when the consumption is much more rapid than usual, in consequence of the augmented rigor of the weather. There had been several falls of snow, and the authorities had placed 3000 workmen (half women!) and 600 carts in employ to remove the snow, and empty it into the Seine.

At the Probate Court in this city yesterday, eleven of the receivers of the Miller doctrine of the second advent, living in Orrington, were placed under guardianship as insane. One person had his case postponed under the most solemn promise that if the world did not come to an end in a few days he would go to work and attend to his affairs.

A short time since and these men were among the active and thriving men in the town—some of them had acquired several thousand dollars of property, but by the Miller delusion which they have embraced, they have neglected all business and been placed under guardianship to prevent their becoming reduced to beggary. [Bangor Whig.

Among the ingenious machines for which patents were issued during the past year is one for working Tuscan braid, the operations of which are thus described in Commissioner Ellsworth's annual report:

After the pieces of straw have been deposited in a box, *the whole operation* of taking each separate piece, introducing, bending it over, trimming off the surplus, and *transferring* or *retransferring the pincers* or nippers by which the pieces are held, and the completed braid, delivered is carried on with the most beautiful regularity *without the hand of an attendant!* The invention is certainly most extraordinary, for it makes matter perform the volitions of an ingenious and versatile mind.

☞ UNION CONFERENCE MEETING. The next conference will be held at the Vestry of the Rev Mr Robbins's Church, in Hanover street, on Thursday evening next, at 7 o'clock. It is hoped that the deep interest felt in their meeting, will bring together many who have not yet attended them, to sympathize in that interest. ap5

☞ REV MR FOX has accepted the charge of the congregation and church about to be formed in connexion with Mr Barnard's ministry at the Warren street Chapel, and will commence on Sunday next, at the usual hour of morning service. Mr Barnard will preach to the children, as usual, in the afternoon.—And Mr Fox's evening service, for the present, will commence at 7½. The friends of the Institution are respectfully invited to attend. ap5

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION will meet at the house of Rev R. M. Hodges, in Cambridge, on Tuesday, the 8th of April, at 1 o'clock, P. M. WM. NEWELL, Sec'y. ap5

☞ THE DEDHAM ASSOCIATION will meet on the 21 Tuesday of April next, at 2 o'clock, P. M., in East Medway, at the house of Rev Luther Bailey. Subjects of Discussion—'What part should Ministers take in the moral reforms of the day? And in Christian Missions?' mh29

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from the Teachers and Pupils to the Sunday School of the First Parish in Brighton, to constitute their Pastor, Rev Frederick Augustus Whitney, a Life Member. mh29

MARRIAGES.

In this city, by Rev Mr Mudge, Mr Alfred H. Hinds to Miss Elizabeth Rice.

27th ult, Moses Sorlen, Esq. to Miss Sarah A. L. Dickinson, merchant, of this city.

27th ult, Wm P. Pierce, Esq. to Ellen Augusta, daughter of Samuel Quincy, Esq. of Boston.

25th ult, Mr J. H. Vinal, of Scituate, to Miss Malinda Eldridge of Boston.

27th ult, by Rev Mr Barnard, Mr Charles Brewer, 2d, to Miss Maria H. Pratt.

In Dedham, 28th ult, Mr Holley K. Pope of Boston, to Miss Nancy C. Prescott of D.

In Providence, 27th ult, Mr Wm A. Nelson of Boston, to Miss Abby Breck of P.

In Greenbush, N.Y., 26th ult, Mr Wm P. Higgins to Miss Betsey Sargeant, both of Andover, Mass.

DEATHS.

In this city, 28th ult, of croup, Eleanor Williams, daughter of Walter and Eleanor J. W. Baker, of Dorchester, 3½.

31st ult, Anna Walter, youngest daughter of Sargent S. Littlehale, Esq. 6.

In South Boston, 30th ult, Joanna, wife of Capt M. Waterman of Duxbury, 49.

In Charlestown, 26th ult, Frank Watson, 2 yrs.

29th ult, Mary, wife of Mr Benjamin Bell, 53.

In Harvard, 30th ult, Dr Samuel Young, 64.

In Dedham, 28th ult, Charles H., son of E. B. and Caroline Holmes, 8 yrs.

In Lancaster, 21st ult, Henry Kimball, youngest child of John M. and Harriet W. Washburn.

29th ult, Miss Caroline Maria Newman, 29.

In Providence, 4th ult, Capt John F. Sheldon, 82; 7th, Mr Isaac Fish, in the 63d year of his age.

In the Naval Hospital, Brooklyn, NY, 28th ult, suddenly, Lt George William Robbins, of the U. S. Marine Corps, son of the late Hon Asher Robbins, 35.

In Royalton, Vt, 10th ult, Mr William Waterman, 87, a soldier of the revolution.

In Baltimore, 27th ult, Col James Mosher, a soldier of the revolution, in his 85th year, a native of Roxbury, Mass.

BOARDING SCHOOL AT CONCORD, MASS. The summer session will commence on Monday, May 5th, and continue 15 weeks. The School is a private Academy and receives the constant and undivided attention of its principal. No efforts will be spared to afford every comfort and advantage to the pupils, both in the family and the school room.

Terms, $3 per week for instruction, board, washing, &c. An extra charge for Music.

Circulars will be sent to any who may desire further information about the School.

Reference is made to the following gentlemen, most of whom have been patrons of the subscriber—Hon Samuel Hoar, Joseph Barrett, Samuel Greele, George How, Thomas Power, Wm W. Clapp, N. F. Cunningham, F. O. Watts, Francis Fisher, Henry Loring, J. Forbush, C. A. Wells, James Fowle, Joseph Breck, Lewis Mills, Esqs., Drs J. V. C. Smith, J. Homans, J. A. Cummings, A. Ball and the Rev F. D. Huntington of Boston, Dr E. Jarvis of Dorchester, Levi Parker and Jesse Hall, Esqs., and Rev Dr Noyes of Cambridge.

ap5 CHARLES W. GOODNOW.

THE CHILD'S FRIEND, for April, 1845.—CONTENTS—
The Joy of Christ.
To Hal.
The Escape of Salicetti.
To a Blind Girl.
Conclusion of the Letters of the Countess of Bukebury.
To the Sanguinaria.
The Unseen Visitor.
The Mother and Children.
The Circus.
Acceptable Worship.
Singular Anecdote of a Cat.
Just published by L. C. BOWLES, 118 Washington street. ap5

CHRISTIAN LIFE. Endeavors after the Christian Life, a volume of discourses by James Martineau, 1 vol, 12mo, pp 300, price 63 cts, cloth binding. The English edition, no better print or paper, sells for two dollars and fifty cents.

Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. ap5

LIFE OF GOUGH. An Autobiography of John B. Gough.
'Raging drink! thou'lt not enslave me;
Sparkling bowl! thou now art dim;
Angel Temperance stooped to save me
From the death within thy brim.'
Just published; for sale at SIMPKINS'S, 21 Tremont Row. ap5

BUSH ON THE APOCALYPSE. A Commentary on the Apocalypse, by Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover, Mass. In 2 vols, 8vo.

Just published, for sale by JAMES MUNROE & CO., 134 Washington, opposite School st. ap5

PEABODY'S LECTURES. Price 50 cents.—Second edition, with additions. Lectures on Christian Doctrine, by Rev Andrew P. Peabody.

For sale by JAMES MUNROE & CO., 134 Washington, opposite School st. ap5

SAXTON & KELT have lately issued a series of very Popular Works.

The Fashionable Wife and Unfashionable Husband, a Tale by Mrs Opie; 25 cts.

The Royal Sisters; an Historical Romance of the Middle Ages; by Agnes Strickland, author of 'Don Froila and his Ten Daughters,' 'Queen of England,' &c., 25.

White Lies, and False and True, or the Journey to London; by Mrs Opie; 25.

A Tale of Trials; told to my Children, by Mrs Opie; 25.

Don Froila and his Ten Daughters; an Historical Romance of Spanish History; by Miss Agnes Strickland, 25.

Kruitzner, a Tale by the Misses Lee, 25.

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NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

The subscribers have in press and will soon publish, a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection will contain a much larger number and greater variety of Hymns than any that has been published for our societies, and will be sold at a very low price.

Societies about furnishing themselves with Hymn Books are requested to send to us for copies of the above for examination.

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CONCORDANCE OF THE HOLY SCRIPTURES,
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Ministers and Students in theology will gladly avail themselves of an indispensable book of reference, furnished them in a style of so much beauty and compactness, and at so low a price.

To the Sabbath School Teacher a good Concordance is as necessary as to the pastor; for while it enables him to make a thorough examination of the Bible, it affords him the means of selecting from *all* the texts bearing on the subject of instruction before his class, which is certainly preferable to confining himself to the *few* presented in other books which he may use.

The publishers are confident that for accuracy it will bear comparison with any other book of the kind heretofore published, and the extremely low price at which it is offered, induces them to believe that it will receive a liberal patronage.

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BOARDING SCHOOL AT FRAMINGHAM.—The first term of the fifth year will commence on Monday, May 5th, and continue fifteen weeks.

TERMS.—Tuition, board and washing, $45 per term. Music and Drawing, extra.

Reference may be made to the following gentlemen of Boston, who are or have been, patrons of the School: Hon John C. Park, Dr A. B. Wheeler and Bradford Sumner, John D. Williams, Benj. Poor, James C. Dana, Thomas Snow, Wm. Bird, Benj. Brown, Jr., Eliphalet Baker, Frederic Crosby, E. C. Milliken, Henry B. Townsend, B. Callender, Nathaniel Faxon, Jonathan Ellis, David Reed, Peter Lear, Elias E. Davison, Esqrs. JAMES W. BROWN.

Framingham, March 22, 1845. 2mis

BOOTS AND SHOES! *Spring and Summer Styles.* THEO. H. BELL, 155 Washington street, opposite the Old South Church, Boston, would respectfully inform his friends and the public in general that he is now receiving from the manufacturers a full supply of Spring and Summer styles of Boots and Shoes, consisting in part of Ladies' black, bronze, light and green Gaiter Boots; black, bronze, green and light Village Lace Shoes; kid and Morocco Ties, &c. &c. Gents calf, sewed and peg'd Boots; sewed and peg'd calf Shoes, &c. &c.; Boys', Misses and Childrens' Shoes of various styles and qualities, at reasonable prices.

T. H. B. has entered into an arrangement with one of the best manufacturers in the country to manufacture for him any style of Shoes worn, so that any article sold shall be made of the best materials and work, and warranted to give satisfaction. 3mis mh29

MONTHLY RELIGIOUS MAGAZINE, for Apr l.

Just published, by L. C. BOWLES, 118 Washington street.

—CONTENTS—
The Heart an Interpreter.
Life and its uses.
Trust in God.
Joy a fruit of the Spirit.
A Gazelle.
Justification by Faith, a Sermon by Rev H. A. Miles.
Humble Heroism.
Angel Ministries.
Our Odd Drawn No 2.
Intelligence.
Dedication at Bolton, Mass.
" at New Bedford.
Warren street Chapel.
Church of the Disciples, and a new Unitarian Society in Boston.
Rev Mr Parker at the Melodeon.
Items. mh29

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POETRY FOR HOME AND SCHOOL—Selected by the author of 'Theory of

POETRY.

[For the Register.]

HYMNS ADAPTED TO MUSIC, No. 24.

GOD THE SOUL OF ALL OUR JOYS.

TUNE—'*Timsbury.*'

Note.—To accommodate the metre, omit the first note in each line.

Vital Source of living joy,
All our waking powers employ;
Life of life, and Light of lights,
What a theme our song invites!

Gifts divine, like drops of dew,
Eve and morn around us strew;
Like the Moments' stream they flow,
Like the countless sunbeams glow.

Earth, beneath the darkest shade,
Gleams with light that cannot fade;
If the eye discover there
Thee, Oh God! the scene is fair.

Yet on earth we live by faith;
This inspires our living breath;
Power almighty, perfect love,
Chiefly shine in worlds above.

Thither, Lord, our souls aspire,
Winged with strength and living fire;
There, O! God, our souls receive,
Ever more in Thee to live. S. W.

[For the Register.]

HUMAN GRATITUDE AND HUMAN KINDNESS.

BY MRS. JANE E. LOCKE.

Man to fellow man the debtor
By his gratitude should bless;
Thanks for kindness, as the letter,
Should the *spirit* e'er express.

As we hasten on the journey,
Which we wearily pursue;
Travel worn, with garments dusty,
Tripping oft with midnight dew.

Ever should the heart acknowledge
Hospitality and love;
In the darkness or at midday,
Worthy of a guest above.

In the path where I have wandered,
Till my sun is zenith high,
Oft have words and deeds of kindness
Dropped as manna from the sky.

Thus the tempest wrath has broken,
Gentler as it swept along;
For a kindly thought, a token,
Angry blasts have blown less strong.

And my heart was ever ready,—
Ever Father *let* it be,—
Kindness from the friend or stranger,
To acknowledge as from thee.

We are all companions, searching
For the same bright blissful home;
And are each as one benighted,—
Thanks are meet when favors come;

Who a kindly word has spoken,
To his fellow by the way;
To him of his bread has broken,
Strengthening him lest he delay;

Who has cheered him as a brother,
In the rugged path of life;
Raised his lamp lest it should smother,
'Mid the winds with dampness rife;

To himself has been the donor,—
Sheltering bays above his head,
He has placed; that cooling shadow,
From earth's scorching heat shall spread.

And whose boughs shall hang with verdure,
Of a fair and fadeless green;
Decked with amaranthine blossoms,
And its fruit in Heaven be seen.

Wamesit Cottage, Lowell, March, 1845.

[For the Register.]

CHILDHOOD.

'Some flowers of Eden we may inherit;
'But the trail of the serpent is over them all.'

Yes, some flowers of Eden
May fall to our share,
Whose brilliant buds blossom
Unblighted by care!
When the heart and the spirits
Are as pure and light,
As the flowers which unfold
With colors so bright!

Sunshine is ours!
What know we of showers?
The joy of to-day,
And to-morrow, is ours!
We think not, that sorrow
Must come with our years!
That this glad life of ours,
Is a birthright of tears!

It soon will be o'er!
In Eden's fair bowers,
We shall gather again
The choicest of flowers!
Breathe the sweet fragrance
To our freed spirits given!
We dwell upon earth
But our home is in Heaven! L. G. P.

CHRIST WALKING ON THE SEA.

BY MRS M. T. W. CHANDLER.

'Fear not—it is I.'

In the dark hours, when the shades of night
Had gathered gloomily upon the wave,
And the huge billows' snowy-crested light
But seemed as torches pointing to the grave,
While the loud surge, which beat against the shore,
Gave utterance to its hoarse voice in the blast,
The weary mariners still plied the oar,
Though lost the hope, to reach the shore at last.

Yet toiling on, they watched in wild despair
The waters, dashing by in horrid glee,
While their loud shrieks, which rent the troubled air,
Were lost amidst the roaring of the sea;
As thus they gazed—ere the fourth watch was past,
Each cheek was blanched anew with awful dread,
For, midst the angry howling of the blast,
They saw a shadowy form the waters tread.

As yet it nearer drew, a softened light
Shone o'er the brow and round the angelic head,
And, through the storming of that fearful night,
They heard his voice—' 'Tis I, be not afraid.'
'If it be thou, bid me come unto thee!'
One doubting said, who on the frail ship stood;
And Jesus answered, 'Come,' and on the sea
He walked, and safely trod the opposing flood.

But when he saw around wave piled on wave,
His fears o'ercame him and he, sinking, cried,
'Lord, save me, or I perish,' and Christ gave
His hand and raised him to the vessel's side.
So thou, my soul, in the dark hour of doubt,
Shalt to thy God for help and mercy turn,
Roll back the waves that compass thee about,
And from his succor faith's sweet lesson learn.

MISCELLANEOUS.

A NATION OF PIGMIES.

The following is taken from Harris's account of the British Embassy to Ethiopia, published in 1843.

Beyond the extensive wilderness which bounds Coppa on the South, are the Doko, a pigmy and perfectly wild race, not exceeding four feet in height, of a dark olive complexion, and in habits even more closely approximated to 'the beasts that perish,' than the bushmen of South Africa. They have neither idols, temples, nor sacred trees; but possess a glimmering idea of a Supreme Being, to whom in misfortune,—such as any of their relatives being slain by the kidnapper,—they pray standing on their heads, with their feet resting against a tree '*Yere*, if thou indeed art, why dost thou suffer us to be killed, who are only eating ants, and ask neither food nor raiment. Thou hast raised us up, why dost thou put us down?' Many nations of Caffa and Enarea, who have visited these pigmies, in their native wilds, for evil, describe the road from the former kingdom, to pass through forests and mountains, for the most part uninhabited, and swarming with wild beasts, elephants and buffaloes, especially. From Banja, distant about fifty or sixty miles, it is ten days journey to Tufflee, the Omo river being crossed midway by a rude wooden bridge, sixty yards in breadth. Seven stages beyond Tufflee to Hooloo, whence the Doko country may be reached in one day. The climate is warm, and the seasons extremely wet, the rains commencing in May, and continuing without the slightest intermission until February.

The country inhabited by the Doko, is clothed with a dense forest of bamboo, in the depths of which, the people construct their rude wigwarms of bent canes and grass. They have no kings, no laws, no arts, no arms, possess neither flocks nor herds, are not hunters, do not cultivate the soil, but subsist entirely upon fruits, roots, mice, serpents, reptiles, ants and honey, —both of which latter, they lick, like the bear, from off their arms and hands. They beguile serpents, by whistling, and having torn them piecemeal by their long nails, devour them raw. But although the forest abounds with elephants, buffaloes, lions, and leopards, they have no means of destroying or entrapping them. A large tree called the Loko is found, among many other species, attaining an extraordinary height, the roots of which, when scraped, are red, and serve for food. The Yebo and Meytee are the principal fruits, and to obtain these, the women, as well as men, ascend the trees like monkeys, and, in their quarrels and scrambles not unfrequently throw each other down from the branches.

Both sexes go perfectly naked, have thick pouting lips, diminutive eyes, and flat noses, the hair is not woolly, and in the females reaches to the shoulders. The men have no beard. The nails, never pared, grow, both on the hands and feet, like eagel's talons, and are employed in digging for ants. The people are ignorant of the use of fire. They perforate the ears of their children when young, with a pointed bamboo, so as to leave nothing but the external cartilage, but they neither tattoo, nor pierce the nose; and the only ornament worn, is a necklace composed of the spinal process of a serpent.

Prolific, and breeding like wild beasts, the redundant population forms the wealth of the dealer in human flesh. Great annual slave hunts are undertaken from Dumbaro, Caffa and Hooloo, and the dense forests of bamboo, the creaking of which, is represented to be loud and incessant, often prove the scene of fierce and bloody struggles between the tribes. Wide tracts having been encircled the band of rovers converging, impel the denizens to the center. Holding a gay cloth before them, they dance and sing in a peculiar manner; and the defenceless pigmies, aware from experience, that all who attempt to escape will be hunted down and perhaps slain, tamely approach and suffer themselves to be blindfolded One hundred merchants can thus kidnap a thousand Dokos, and although long prone to their old habits, of digging for ants, and searching for mice, serpents, or lizards, the captives rarely attempt to escape. Their docility and usefulness added to very limited wants, rendering them in high demand, none are ever sold out of the country bordering on the river Gochob, and none therefore find their way to Shoa. The foregoing particulars have been embodied from the concurrent testimony of numerous individuals of various tribes, ages and religions, who have either visited, or were natives of the countries referred to, and who, after attaining to manhood, have been borne away in slavery. Together with their own language, they retain a perfect recollection of the land of their birth and all that had betallen them since the loss of liberty—a loss by many dated from a very recent period, and which had resulted from the lawless violence of the freebooter, or from the unrestrained cupidity of mercenary relatives.

Agreeing in every respect with the type of Herodotus, the Doko are unquestionably the pigmies of the ancients, who describe them as being found only in tropical Africa, and it is a curious fact, and one worthy of observation, that the people of Caffa represent their forefather Boogazee to have issued out of a cane in a forest; a tradition that cannot fail to call to mind the Troglodytes, who are also mentioned by the father of history, as being inhabitants of this portion of the African continent.

EXTRACTS FROM SYDNEY SMITH.

The following passages are specimens of the peculiar style of the late Sydney Smith.

'From the beginning of the century (about which time the *Review* began) to the death of Lord Liverpool, was an awful period for those who had the misfortune to entertain liberal opinions, and who were too honest to sell them for the ermine of the judge, or the lawn of the prelate—a long and hopeless career in your profession, the chuckling grin of noodles, the sarcastic leer of the genuine political rogue—prebendaries, deans, and bishops made over your head—reverend renegadoes advanced to the highest dignities of the church, for helping to rivet the fetters of Catholic and Protestant Dissenters, and no more chance of a Whig administration than of a thaw in Zembla; these were the penalties exacted for liberality of opinion at that period; and not only was there no pay, but there were many stripes. It is always considered as a piece of impertinence in England, if a man of less than two or three thousand a year has any opinions at all upon important subjects; and in addition he was sure at that time to be assailed with all the Billingsgate of the French Revolution—Jacobin, Leveller, Atheist, Deist, Socinian, Incendiary, Regicide, were the gentlest appellations used; and the man who breathed a syllable against the senseless bigotry of the two Georges, or hinted at the abominable tyranny and persecution exercised upon Catholic Ireland, was shunned as unfit for the relations of social life. Not a murmur against any abuse was permitted; to say a word against the suitorcide delays of the court of Chancery, or the cruel punishments of the game laws, or against any abuses which a rich man inflicted, or a poor man suffered, was treason against the *Plousiocracy*, and was bitterly and steadily resented. Lord Grey had not then taken off the bearing-rein from the English people, as Sir Francis Head has now done from horses.'

The following is an amusing criticism upon Dr. Parr's celebrated spital sermon.

'Whoever has had the good fortune to see Dr. Parr's wig, must have observed, that while it trespasses a little on the orthodox magnitude of perukes in the anterior parts, it scorns even episcopal limits behind, and swells out into boundless convexity of frizz, the 'mighty wonder' of barbers, and the terror of the literary world. After the manner of his wig, the doctor has constructed his sermon, giving us a discourse of no common length, and subjoining an immeasurable mass of notes, which appear to concern every learned thing, every learned man and almost every unlearned man since the beginning of the world.'

He thus warns us Americans against involving ourselves in expenditures which would bring upon us the necessity of such taxation as is endured in England.

'We can inform Jonathan what are the inevitable consequences of being too fond of glory—Taxes upon every article which enters into the mouth, or covers the back, or is placed under the foot—taxes upon everything which it is pleasant to see, hear, feel, smell, or taste—taxes upon warmth, light and locomotion—taxes on everything on earth, and the waters under the earth—on everything that comes from abroad, or is grown at home—taxes on the raw material—taxes on every fresh value that is added to it by the industry of man—taxes on the cause which pampers man's appetite, and the drug that restores him to health—on the ermine which decorates the judge, and the rope which hangs the criminal—on the poor man's salt, and the rich man's spice—on the brass nails of the coffin, and the ribbands of the bride—at bed or board, couchant or levant, we must pay. The schoolboy whips his taxed top—the beardless youth manages his taxed horse, with a taxed bridle, on a taxed road—and the dying Englishman pours his medicine, which has paid seven per cent., into a spoon that has paid fifteen per cent.—flings himself back upon his chintz bed, which has paid twenty-two per cent.—and expires in the arms of his apothecary, who has paid a license of a hundred pounds for the privilege of putting him to death. His whole property is then immediately taxed from two to ten per cent. Besides the probate, large fees are demanded for burying him in the chancel; his virtues are handed down to posterity on taxed marble; and he is then gathered to his fathers—to be taxed no more.'

CHINESE SURGERY.

A work has recently been re-published in London, giving an account of a long residence in China, with a description of the manners, prejudices, and institutions in the Celestial Empire. The book is written by a learned Catholic Priest—*Father Ripa*, and was first published in Naples, being thought worthy of a careful translation. Many portions are intensely interesting and full of instruction. We quote the Father's curious account of the mode of treatment to which he was subjected by a Chinese surgeon, for a severe wound he received in his head by a fall from his horse:

'When I recovered my senses, I found myself in a house, but every thing appeared dark and indistinct, and I felt as if I had fallen from my horse two months before. The Emperor sent me a Tartar surgeon, for he and his Court were fully persuaded that for falls Tartar surgeons were better than Europeans. And, to confess the truth, although the mode of treatment was of a barbarous prescription, and some of the remedies appeared useless, I was cured in a very short time. This surgeon made me sit up in my bed, placing near me a large basin filled with water, in which he put a thick piece of ice, to reduce it to a freezing point. Then stripping me to the waist, he made me stretch my neck over the basin, and, with a cup, he continued for a good while to pour the water on my neck. The pain caused by this operation upon those nerves which take their rise from the pia-mater was so great and insufferable, that it seemed to me unequalled. The surgeon said that this would stanch the blood and restore me to my senses, which was actually the case; for in a short time my sight became clear, and my mind resumed its powers. He next bound my head with a band, drawn tight by two men, who held the ends, while he struck the intermediate part vigorously with a piece of wood, which shook my head violently, and gave me dreadful pain. This, if I remember rightly, he said was to set the brain, which he supposed had been displaced. It is true, however, that after this second operation my head felt more free.

A third operation was now performed, during which he made me, still stripped to the waist, walk in the open air, supported by two persons; and while thus walking he unexpectedly threw a bowl of cold freezing water over my breast.—As this caused me to draw my breath with great vehemence, and as my chest had been injured by the fall it may be easily imagined what were my sufferings under this infliction. The surgeon informed me that if any rib had been dislocated, this sudden and hard breathing would restore it to its natural position. The next proceeding was less painful and extravagant. The operator made me sit upon the ground, then assisted by two men he held a cloth upon my mouth and nose till I was nearly suffocated. 'This,' said the Chinese Esculapius, 'by causing a violent heaving of the chest, will force back any rib that may have been bent inwards.' The wound in the head not being deep he healed it by stuffing it with burnt cotton. He then ordered that I should continue to walk much, supported by two persons; that I should not sit long, nor be allowed to sleep before ten o'clock at night, at which time and not before, I should take a little hifan, that is, thin rice soup. This continued walking caused me to faint several times; but this had been foreseen by the surgeon, who had warned me not to be alarmed. He assured me that these walks in the open air, while fasting, would prevent the blood from settling on the chest where it might corrupt. These remedies were barbarous and excruciating; but I am bound in truth to confess that in seven days I was so completely restored as to be able to resume my journey into Tartary.'

[Boston Evening Transcript.

ARTESIAN WELL OF GRENELLE.

The most remarkable example of an Artesian well is that recently formed at Grenelle, a suburb at the S. W. of Paris, where there was a great want of water. It cost eight years of difficult labor to perforate. The surface at Grenelle consists of gravel, pebbles and fragments of rock which, have been deposited by the waters at some period anterior to any historical record. Below this layer of detritus, it was known to the engineer by geological induction, as well as previous experience, that at Grenelle marl and clay would be found, instead of the limestone which generally forms the immediately subjacent stratum. He was aware that he had to bore about 440 yards deep before he should arrive at the sheet of water which flows in the gravel below the limestone, and supplies the wells of St. Ouen, St. Dennis, and Stanis. Underneath the marl and clay the boring rods had to perforate pure gravel, plastic clay and finally chalk which forms the bottom of the general tertiary basin, as we have seen. No calculation from geological data could determine the thickness of this stratum of chalk, which from its powers of resistance, might present an almost insuperable obstacle. The experience acquired in boring the wells of Albeuf, Rouen, and Tours, was in this respect but a very imperfect guide. But supposing this obstacle to be overcome, was he sure of finding a supply of water below this mass of chalk? In the first place, the strata below the chalk possessed, as we shall see, all the necessary conditions for producing Artesian springs, namely, successive layers of clay and gravel, or of pervious and impervious beds. M. Malot confidently relied on his former experience with Grenelle. M. Arago had shown that the water of the spring here would necessarily rise to the surface, because in the well at Elbeuf, which is nearly 9 yards above the level of the sea, and, consequently from 36 to 38 yards above the ocean level. Now as the orifice of the bore at Grenelle is only 34 yards above the same level, it follows, that if the identical spring be met with, the water must rise above the earth's surface at Grenelle.

But one other condition is requisite to ensure the rising of the water in an Artesian well, namely, that the feeding level of infiltration should be higher than the orifice in the bore above which the water is to ascend. This, however, turned out to be the case of the borings of the wells at Rouen, Elbeuf, and Tours, where abundant supplies of water had been found below the chalk, between similar strata of clay and gravel.

The necessary works were commenced with boring rods about 9 yards long, attached to each other, and which could be raised or lowered by mechanical power, while an ingenious method was adopted for giving them a rotary motion. The diameter of the bore was about 6 inches. The instrument affixed to the end of the lowest boring-rod was changed according to the different strata which were successively attacked; the form suited for passing through the softer materials near the surface being unsuitable for boring through the chalk and flint, as a hollow tube was used for the former, while a chisel shaped tool was employed to penetrate the latter. The size of the rods was lessened as the depth increased; and since the subterranean water was not reached as soon as was expected, it became requisite to enlarge five several times the diameter of the bore, in order to permit the work to be successfully prosecuted. Accidents occurred which tried the patience of the projectors. In May, 1837, when the boring had extended down to a depth of 418 yards, the hollow tube, with nearly 40 yards of the long rods attached to it, broke, and fell to the bottom of the whole, whence it became necessary to extract the broken parts before any further progress could be made. The difficulty of accomplishing this task may be conceived; for the different fragments were not all extracted until after the constant labor of 15 months. Again, in April, 1840, in passing through the chalk, the chisel attached to the boring-rod got detached, and, before it could be recovered, several months were spent in digging round it. A similar occurrence created an obstacle which impeded the work for three months; but instead of withdrawing the detached part, it was forcibly driven down among the stratum of gravel. At length, in February, 1841, after eight years' labor, the rods suddenly descended several yards, having pierced into the vault of the subterranean waters so long sought after by the indefatigable engineer. A few hours afterwards he was rewarded for all his anxious toils; for lo! the water rose to the surface, and discharged itself at the rate of 600,000 gallons per hour!

The depth reached down was 602 yards, or about three times the height of St. Pauls. The pipe by which the water reaches the surface has been recently carried to a height nearly level with the source of supply. The portion of the pipe above the ground is surrounded with a monumental pagoda of ornamental carpentry, and it discharges a circular cascade of clear water continually into a circular iron reservoir, to be thence conveyed by a lateral pipe to the ground. The water is well adapted for all domestic uses, and it will be unfailing, being supplied from the infiltration of a surface of country nearly 200 miles in diameter. The Artesian wells of Elbeuf, Rouen, and Tours, which were formed many years ago, overflow in never-varying streams; and the ancient Artesian well at Lillers, in the Pas de Calais, has for about seven centuries furnished a constant and equable supply.

The opportunity of ascertaining the temperature of the earth at different depths was not neglected during the progress of the works at Grenelle. Thermometers placed at a depth of 30 yards in the wells of the Paris Observatory invariably stand at 53 deg. Fahrenheit. In the well at Grenelle the thermometer indicated 74 deg. F. at a depth of 442 yards, and at 550 yards it stood at 79 deg. At the depth finally arrived at, of 602 yards, the temperature of the water which rose to the surface was 81 deg., corroborating previous calculations on the subject. For a descent of 572 yards there is an increase of temperature equal to 28 deg. F., which is 20.4 yards, or 61.2 feet for each degree of that scale. Now that the skilful labor of so many years is terminated, the Parisians regret that the subterranean sheet of water had not lain 1,000 yards beneath the surface, that they might have had an overflowing stream of water at 104 deg., to furnish a cheap supply to their numerous hot-bath establishments.

[Dr. Ure's Dictionary.

THE PHENOMENA OF THE BRAIN. One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads to it from the injured part be divided, we become instantly unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced; yet the organ itself is insensible. But there is a circumstance more wonderful still. The brain itself may be removed, may be cut away down to the *corpus calosum*, without destroying life. The animal lives and performs all those functions which are necessary to simple vitality, but has no longer a mind; it cannot think or feel, it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer therefore, that the part of the brain called the convolutions, is simply intended for the exercise of the intellect and faculties, whether of the low degree called instinct, or of that exalted kind bestowed on man, the gift of reason. [Wigan on the Durability of the Mind.

HONOR THE AGED. "The hoary head is a crown of glory, if it be found in the way of righteousness." "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear before the Lord thy God."—Such are the express precepts of Scripture.—So reasonable in itself, and so clearly commanded by God, is reverence from the young to the aged, it may be fairly said, that the young person who fails in so obvious a duty is a stranger to the fear of God, and destitute of those dispositions which alone can render youth amiable, manhood virtuous, and old age honorable.

A disposition in youth to give due honor to the aged, is one of the fairest indications of general excellence of character; and a particular blessing is often seen to rest upon those who have treated the aged with conscientious respect. On the other hand, the youth who can despise and ridicule the aged, gives sad evidence of a generally vicious and depraved disposition. He often becomes a tyrant in his family, a quarrelsome neighbor, a despiser of religion, perhaps a murderer! And many instances are on record (besides that of the children of Bethel, who mocked the prophet Elisha) in which divine displeasure had evidently rested on those who refused the respect due to old age.

A GOOD BOOK FOR A PRESENT, from Sunday School Teachers to their pupils. The Saviour's Life, written especially for children and youth. 'The incidents, as recorded by the Evangelists, concerni ng him who came to deliver the world from sin, are set down in order, and so beautifully woven together, that no one, whether old or young, can fail of being interested and benefited.' [C. World.

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